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A Reformed Biweekly

Edmonton Christian schools waiting for OK to become part of public system



Teaching Aide Evelyn Leech with a student.

Jessie Schut

EDMONTON — Christian education supporters in Edmonton are charting a new course for Edmonton Society for Christian Education (ESCE). At a meeting on April 26, voters gave the society's board a mandate to pursue becoming an alternative program of the Edmonton Public School Board (EPSB). If the EPSB approves, in September the system's 770 K-12 students will be a part of the public school system.

The approval comes after nine months of negotiations and intense interest within the Christian school community. Supporters have been on a roller-coaster ride of conflicting emotions and passionate discussions in their desire to make the right decision.

Last June, news revealed that

three other Christian schools in the area were negotiating with public school boards. As well, the public school board was already offering a publicly funded Christian alternative, the Logos program. Enrolment in the Edmonton Christian schools was declining slowly but steadily, and teacher's salaries had been stagnant for many years.

The public board has written into its mission statement that it is an advocate of choice. It has a history of encouraging and supporting alternative programs stretching back to 1972. Currently, 17 per cent of the system's 79,000 students are enrolled in such programs as Mandarin Chinese immersion, all-sports emphasis, and even ballet. Talmud Torah, a Jewish program, has been under the EPSB umbrella for more than

20 years.

"We believe that the public system should be able to serve all children," says EPSB program supervisor Faye Parker. "And we don't believe that public education should be identical for all children. Diversity is valuable."

Changes in the Alberta School Act, passed in 1988, have allowed public boards to offer alternative programs with an emphasis on language, culture, subject matter, religion and/or particular teaching philosophy. Additional charter school legislation in 1994 highlighted the growing trend for parents to demand a school that meets their child's needs.

The public school board also has an "open boundary" policy which allows children to attend
See NEGOTIATIONS p. 2...

Debate on same-sex rights and benefits re-ignited

Alan Doerksen

OTTAWA — Recent court decisions, and statements by Finance Minister Paul Martin in support of same-sex benefits, have re-ignited a smouldering debate on whether gay couples should be recognized as "marriage" partners and be entitled to the same rights and benefits as heterosexual couples.

Several weeks ago, the *Globe and Mail* reported that Paul Martin was "preparing to change the Income Tax Act and the act governing the Canada Pension Plan to recognize same-sex couples as spouses." Martin's statements followed a 1998 ruling by the Ontario Court of Appeal (Rosenberg case) which rejected sections of the federal Income Tax Act that prevented same-sex couples from

collecting survivor benefits from pension plans. Ottawa has decided not to appeal this ruling, reports the *Globe*. Instead, Martin has suggested that changes may be coming to Canada's income tax and CPP acts.

Because of the Rosenberg decision, the Income Tax Act now recognizes same-sex couples' pension rights, but no other rights. But one gay and lesbian rights group, the Foundation for Equal Families, has launched a lawsuit against the federal government seeking changes to 58 statutes of the Old Age Security Act, which they're hoping will open the door to many more changes.

According to John McKay, senior communications advisor to Human Resource Development



Finance Minister Paul Martin

Canada, "For the purpose of the Canada Pension Plan, a spouse is a person of the opposite sex with whom you are in a legal or common-law marriage." The government's definition of com-

mon-law spouse is: "A person of the opposite sex with whom you have been living in a conjugal (married) relationship for at least one year." This came into effect January 1, 1966, says McKay.

Marriage: a cornerstone

On behalf of the Opposition Eric Lowther, Reform Party MP for Calgary, says, "We don't think the terms for spouse should be changed unilaterally.... Spousal benefits should be limited to heterosexual couples."

Lowther asserts that the government should have appealed the Rosenberg decision. If that decision is not appealed, it will become accepted as common law, he notes.

The Reform Party has an official position on this issue, which



Reform MP Eric Lowther

includes these statements:

"The Official Opposition believes that the terms 'spouse' and 'marriage' are cornerstones of public policy and ought not to be
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In praise of a faithful sheepdog
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Aging

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News

Negotiations cause concern, excitement, skepticism

... continued from page 1

any school within the district. School administration is site-based, with individual school principals controlling their own budgets.

Promise and risk

"We ran through the gamut of emotions — concern, excitement, skepticism, intrigue," says Edmonton Christian Schools staff representative Brian Piers about his fellow staff members' feelings during negotiations. The reactions were typical of the whole community as supporters considered choosing to remain as is or accepting the aegis of the public school board.

"Each path holds promise," said board chairperson John Hull at one of two information meetings. "Each path holds risk, as well."

At the information meetings



John Hull (l.) confers with Henk Van Andel (r.) while other board members look on.)

held before the vote, supporters pointed out positive implications. Said one grandfather, "What

choice do we have? We've been asking for recognition for many years. Now it's available to us."

Agency advocates 'registered domestic partnerships'

... continued from page 1

unilaterally changed by the courts, bureaucrats, or Cabinet behind closed doors. If a government is committed to such a change, changes should be made in the full light of public input, parliamentary debate and free votes....

"Marriage is the union of a man and a woman as recognized by the state. Spousal benefits are limited to heterosexual couples because of their unique role in the procreation and nurturing of children, upon which the future of our society depends.

"Every redistribution of private income through public benefits must be justified by a compelling, universal public interest. It is an inappropriate intrusion for government to extend benefits, or not, based on a person's private sexual activity, while excluding other types of dependency relationships."

Equal treatment 'bizarre'

In a recent press release the Christian Heritage Party condemned moves by Parliament to confer equal status to homosexual couples. Bloc Quebecois MP Real Menard introduced in March a bill called the "Equal Treatment for Persons Cohabiting in a Relationship Similar to a Conjugal Relationship Act." Criticizing this bill, CHP leader Ron Gray says, "So-called 'equal treatment' for natural families and unnatural families is a bizarre idea, and an

invitation to social disaster."

Gray continued, "The government's initial mistake was in granting equal rights to unmarried couples; that has given a semblance of reason to this proposal for homosexual couples to be given the rights normally reserved, in every culture, for natural families: married man and woman, plus any natural or adopted children. That is the stable unit that provides a society with its next generation of citizens, and which passes the core values of the culture from one generation to the next. It is because of these absolutely vital contributions that society has always granted certain unique privileges to the natural family."

Citizens for Public Justice (CPJ) is suggesting another solution. CPJ has published a proposal called "Legal Equality: A Public Justice Response to Discrimination Against Gays and Lesbians," which suggests that same-sex couples be given a new legal category called "registered domestic partnerships."

The proposal explains: "This new category would be open to heterosexual and homosexual couples alike, and, for public policy purposes, would be legally equivalent to marriage. Under this proposal, any relationship, whether gay or straight, relatives, perhaps even friends, would be entitled to the same pension, health, tax and other benefits as married couples,

provided they enter into a public declaration of mutual commitment. This would meet the test of fairness, doing justice to the variety of situations in which two people live together long-term in a relationship of mutual dependence and care."

Equal rights, but no 'marriage'

"The legal rights and responsibilities of homosexual (or heterosexual) persons who officially enter into a registered domestic partnership, and who would be known as partners, should be the same as the legal rights and responsibilities of heterosexual persons who officially enter into a marriage, who are known as spouses (husband and wife).

"In respect for the traditions of Canadian society, the established terms 'marriage' and 'spouse' should be reserved for heterosexual relationships. These terms [marriage and spouse] should not be broadened to include any other types of relationships."

Harry Kits, executive director of CPJ, says his agency wants the federal government to pursue a policy of "non-discrimination against gays and lesbians.... We would encourage them to explore domestic partnerships."

Kits observes that the Alberta government is considering domestic partnerships as an option. "They want to begin work on a political framework," he says.

Others pointed out that the low tuition will attract many more students, and increase accessibility and diversity within the schools. The considerable resources of Edmonton Public Schools will become available to the schools, while freeing up funds for other worthy causes. Some spoke of a new relationship with the public schools, from adversarial to co-operative, and the resulting opportunity to be salt and light from within.

John Woudstra who served six terms on the board, now has six grandchildren in the Christian school system. Although he regrets the lessening commitment to Christian education that he sees within the Reformed Christian community, he supported the change, saying, "We need to take risks, and we know we can leave the results in the Lord's hand. Let's do it."

Negotiated away their rights

Others, however, were more cautious. A big stumbling block was the fact that in all decisions pertaining to staff, the public school board will have the final say. "I believe the board got the strongest agreement it could, and I respect the integrity and work that went into it," said Arie De Moor, executive director of CSI District 11. "But we have negotiated away our final rights."

While tuition often is a hardship for families, others pointed out that God has always provided when there was a need. One parent, him-

self a teacher in the public system, warned about the dictatorial powers of a secular organization such as the public school board. And ESCE's decision will affect other Christian school communities.

"As soon as some independent schools move into the public system, any schools that don't join are at a disadvantage," says Jack VandenPol, principal of Lacombe Christian High School, and past president of Association of Independent Schools and Colleges in Alberta (AISCA). "Edmonton Christian Schools are part of a community, and when they leave it weakens our voice."

New 'paradigm'

"It's time to come as a community before the Lord," said Board chair John Hull just before the vote. "The decision we make is not as important as the fact that we need to live in unity."

The board had said that it wanted a clear mandate, one way or the other, and that's what it got. Of the 868 votes cast, 76.4 per cent voted in favor of the motion. The agreement was to have gone to the EPSB for approval on May 11.

The next task, says Hull, is one of learning new rules, new relationships, and a new paradigm for providing Christian education. "We wrestled with whether this was an opportunity for Christian education to grow in Edmonton," says superintendent Hans Van Ginhoven. "We thought it was worth the risk. It was done for a vision, a feeling that this is a chance for us to be bold."

Details of the agreement

Jessie Schut

EDMONTON — The Edmonton Public School Board commits to provide an educational program in accordance with the vision and mission statement of Edmonton Society for Christian Education.

- EPSB will not attempt to change the essential nature of ESCE's program as set out in the vision statement.
- Only ESCE can initiate change to the vision, and changes require a mutual consent between both parties.
- Current students and their siblings, whether inside or outside school boundaries, are enrolled.
- Priority enrolment status for future students is given to an ESCE list of 75 supporting families outside school boundaries.
- Principal and teachers "shall support the Vision statement and demonstrate a continuing commitment to implement and carry out the [program's] goals and strategies..."
- Teachers will become members of the Alberta Teacher's Association. Support staff will become members of CUPE.
- ESCE will retain ownership of the buildings, which EPSB will lease.
- ESCE may charge tuition to cover the extraordinary expenses of running an alternative program (estimated in the range of \$700 per pupil; current tuition is \$3,800-4,800 per family).

Politics

The Balkan Way

Several years ago, Harvard political scientist Samuel Huntington wrote a now famous *Foreign Affairs* article, "The Clash of Civilizations," which sparked a wide discussion among academics and pundits alike and which was eventually expanded into a book. In contrast to those who saw the world becoming progressively westernized and homogenized after the end of the Cold War, Huntington argued that the world is increasingly fragmenting along the fault lines dividing several deeply rooted, religiously based civilizations.

The post-Christian West and the Islamic world are two such civilizations. Yet another is constituted by those nations formed by historic Eastern Orthodox Christianity.

Herein lies a clue to understanding the current conflict in the Balkans, particularly the NATO campaign in Serbia and Kosovo. Huntington predicts that warfare is most likely to break out along civilizational boundaries, as Christians and post-Christians vie with Muslims for control of disputed territory. Thus far his prediction has been vindicated.

We in the West have difficulty understanding why some 95 per cent of the population of Greece is pro-Serb and dislikes the current NATO action. Nor is it easy to see why Russia, Belarus and Macedo-

nia are so willing to judge the Serbs the "good guys," given that they are so obviously pushing ethnic Albanians out of their homes and producing a refugee crisis of catastrophic proportions.

This multinational solidarity is not so mysterious when we recall that all of the countries at issue find their roots in the ancient Byzantine Empire centred in Constantinople, now Istanbul.

'Population exchange'

For centuries all of these countries have had to fight to defend themselves from expanding Muslim peoples, such as Turks and Tartars. Mention the Battle of Kosovo to a Serb and he will weep as though it had taken place last year and had claimed members of his own family. That it occurred as long ago as 1389 and marked a watershed in the rise of Ottoman imperial rule only demonstrates that

people in that part of the world are not quick to forgive and forget.

For Serbian Orthodox Christians, ethnic Albanians and Bosnian Muslims are vestiges of a hated Turkish presence in south-eastern Europe. What we have come rightly to reject as "ethnic cleansing" is for them simply the latest round of "population exchanges" occurring here after both world wars and involving most of the countries of the region.

As a consequence, northern Greece has far fewer Muslims than it did a century ago and Turkey has far fewer Orthodox Christians than it did even 45 years ago. If the West stood by while Germans were expelled from Pomerania, Silesia and East Prussia after 1945, why should it intervene against Serbia, which is simply reclaiming ancient territory from the Muslim "infidel"?

But of course it is not 1945,

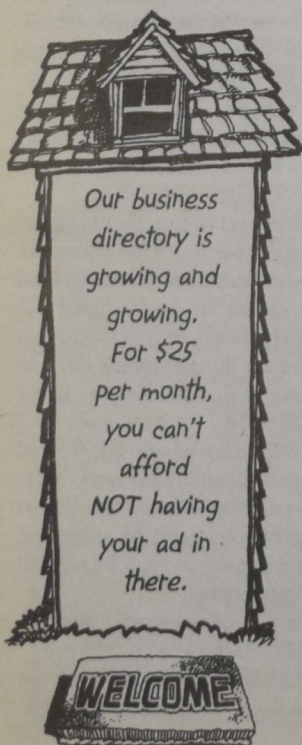
much less 1389. We in the dominant Western democracies no longer accept the legitimacy of ethnic definitions of citizenship, which entail a double standard of justice. Nor do we believe it proper to uproot people from their homes simply because they speak the "wrong" language or worship God differently. Yet what is obvious to us is by no means obvious to Serbs, Israelis and others with fresh memories of living under alien despotism.

Hence NATO's call for tolerance of minorities will always ring hollow to such people, with their long memories of being treated less than tolerantly by their erstwhile foes. That future justice might require forgiveness of past injustices is a lesson badly in need of being grasped by many in the Balkans and elsewhere.

David T. Koyzis teaches political science at Redeemer College, Ancaster, Ontario. His relatives in Cyprus were victims of ethnic cleansing 25 years ago.



David T. Koyzis



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Editorial

What a good-looking wretch I am!

I was at the Evangelical Press Association convention held recently in Orlando, Florida, and found myself seated for lunch near a colleague who edits a magazine that wants to minister to children. On the cover of the latest issue she handed me was a cute kid wearing a baseball cap sideways. I asked if the picture was meant to illustrate the lead story or whether the magazine always features a child on its cover to highlight its perennial theme of evangelizing children. It was the latter, she said. I asked if they had a large selection of kid pictures on file. She said, No. It wasn't that easy to get good ones. The other day she had rejected a picture of an ugly kid.

"How can a kid be ugly?" I asked, being a firm believer that ugliness is a matter of personality, not looks, and since kids have not gone far on the road of personality development, their looks are mostly natural as opposed to cultural. "I can see that a picture can be poorly taken, or that a kid's expression is not appropriate for your theme, but an ugly kid?"

"Oh, yes," she answered. "Keep in mind that the magazine may be placed in a rack in some church and that people have to stare at it for two whole months. You want the cover to be attractive." She

hastened to assure me that she didn't mind if a kid's face were dirty.

A genetic learning disability

I didn't pursue the matter any further, but I felt that I had run up against another violation of Romans 12: 2 that even Christian editors fall prey to: "Do not conform any longer to the pattern of this world." *Any longer?* The Apostle Paul wrote this warning almost 2,000 years ago, and we're still at it! This editor's concern revealed a cultural influence that did not find its origin in the Bible or Christian tradition but rather in the movie and television industry. Especially in North America we have developed certain standards of acceptability that are based on skin-deep beauty as defined by Hollywood and Madison Avenue. How is it possible that some children cannot make it on the cover of a magazine that wants to evangelize children, including the not-so-good-looking ones?

Before I come down too hard on my fellow editor, let me remind myself that she is responding to a consumer demand here. In order to sell her magazine to devout, church-going Christians who are "deeply burdened" by the fact that so many children go without the gospel, she has to resort to superficial criteria for attractiveness. I am sure that I, too, have at times surrendered to consumer demands by either publishing or not publishing certain articles rather than applying the more rigorous criteria of the Kingdom of God. How easily we give in to external demands for conformity, rather than allowing ourselves to be transformed by the renewing of our minds.

Honesty wins out over goodness

In the morning of that same day, I had taken in a devotional session with Steve Brown, host of the popular radio program *Key Life* and professor at the Reformed Theological Seminary of Orlando. He had delivered a message on Romans 7: 13-25 and had focused on "righteousness." Later on, I could see a connection between his message and our society's concern for outer beauty.

Brown talked about our desire as Christians to be thought of as being good – a kind of spiritual beauty concern, you might say. The problem with a lot of evangelicals is that they become religious professionals who think they are pretty good, he said. "The most dangerous thing about what Bill Clinton did is that Christians feel self-righteous because of him."

"We're Christians not because we're good but because we're yours," he had said in an earlier prayer to God.

What draws prostitutes and winos to Christians, according to Brown, is the latter's honesty, not their "goodness." In contrast to this pretence among Christians that they are good, Paul says in Romans 7: "I know that nothing good lives in me, that is, in my sinful nature," and he ends up crying out: "What a wretched man I am!" Paul's life as a follower of

Christ is marked by a constant struggle against sin.

According to Brown, the victorious Christian life consists of "barely being able to keep your nose above water and praying that no big waves are coming your way." Spirituality is a process, not a product, and it includes failure. Only then does a theology of grace make any sense, said Brown.

It's better to start out empty

I had found Brown's meditation on Paul's teaching both refreshing and disturbing. The message had cut through a lot of garbage that clutters religious professionalism. It also made me wonder about my own lack of honesty and my tendency to think that I am pretty good. How honest do I dare to be about myself? How easy it is to join the cacophony of religious feel-good voices! How readily we yield to external concerns for physical or spiritual beauty!

That's too bad for people who are considered either sinful or ugly. How can we ever minister to them if our concern for good looks and goodness sets the tone of our relationship to them.

One article in the magazine I referred to earlier asks the question: "Is it still important to tell the truth?" and the subtitle reads: "Truthfulness is a value we must hit hard in the new millennium." The article decries our society's tendency to lie in order to protect ourselves from harm or hurt. It's a worthwhile article. Indeed, lying is serious problem in a society which places personal gain above personal integrity.

But the most insidious lies are not the fibs and obvious misrepresentations of known facts that we resort to in order to protect ourselves. They are, instead, the webs of illusion that we spin around ourselves, illusions which prevent us from coming clean before God and our fellow humans about our failures and our wretchedness. The most insidious lie is our tendency to use comparative standards set by society to determine how good-looking or good we are.

Because by doing so, we act in exactly the opposite direction in which God works. "God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. He chose the lowly things of this world and the despised things – and the things that are not – to nullify the things that are, so that no one may boast before him" (1 Cor. 1:27-29).

The things that "are" represent people considered important by an unspiritual society. They are vessels filled to the brim with self-importance. The things that "are not" constitute the recipients of grace, the empty vessels in which the glory of God's love and mercy can be poured in abundance.

We have to make a determined, against-the-stream effort to belong to those who "are not."

"Dear Lord, we're Christians not because we are good or beautiful, but because we're yours!" **BW**

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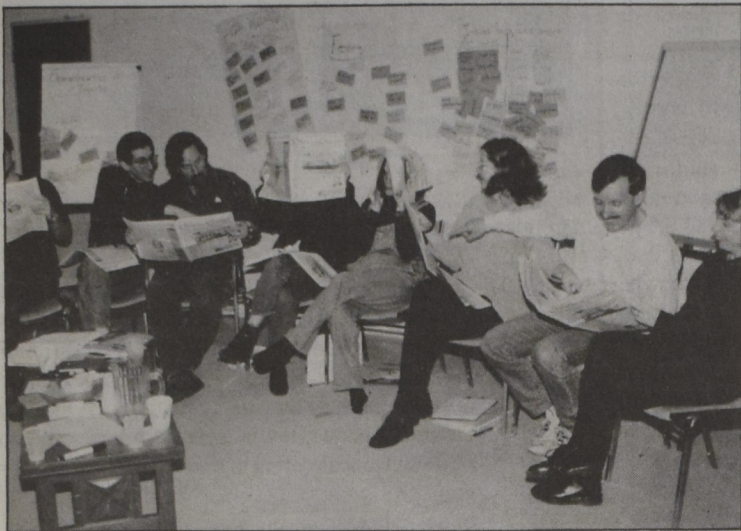
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Letters/Poetry

Taking a break with CC



This photo I took at a workshop in Bolton, Ontario, February 5-6 of this year, to train trainers to meet the demand for workshops and speakers on the Jubilee initiative. After a long morning of discussions about the cancellation of debt and God's call for Jubilee, we decided to take a break: a CC break! We all opened our paper to read the Jan. 25 issue on Jubilee.

Thanks for the reading material and food for discussion and reflection. Now that the deadline for the debt cancellation campaign has been reached, I look forward to hearing and reading more about the second of the three phases in the Canadian initiative: Jubilee and Child Poverty.

Jeanette Romkema
Toronto, Ont.

More light on home care

After reading the story "How good is Canada's home care system," in which Alan Doerksen asked me to respond in a telephone interview, I wish to clarify some inaccuracies that crept into the article.

1) "Patients can get better treatment at home" is not what I said; what I did say is that convalescing at home, e.g., after all types of surgeries, works very well, with the available support services through the Community Care Access Centres (CCACs).

2) The story states that unconventional treatments such as music therapy are also available; I am not familiar with the services provided by other regional CCACs, but in the Niagara region this is not available.

3) I also think it's especially important to clear up the confusion around "home care" and "homemaking." I quote from the article: "CCAC can only give 60 hours a month of help to home care patients. And some services cost extra, such as those of

a homemaker."

The varied services provided to consumers through the CCACs together comprise what is popularly called "homecare"; however, to many people "homecare" is synonymous with "homemaking," the latter being only one aspect of the services available.

To give an example: a consumer who has progressive multiple sclerosis, living at home, may have, all at the same time, a nursing visit once a week, a physiotherapist once or twice a week, an occupational therapist to advise on equipment, a dietician for nutrition counselling and last, but not least, two hours of "homemaking" a day from a personal support service worker (PSW), who will assist him or her with personal care, laundry, light housekeeping, etc.

All these services are paid through CCAC by, in our case, the Ontario health insurance. Maximum "homemaking" help is 60 hours a month; additional hours can be purchased by the consumer. When a person is dying at home, more hours, both for nursing and "homemaking" can be accessed through a program called "complex care," again paid through the CCAC.

I hope this will help to give a better picture of what "homecare" is all about.

Stiny de Jong
Jordan Station, Ont.

For a quick Letter to the Editor, send e-mail to: cceditor@aol.com or fax to: (905) 682-8313.

Where God ain't!

*He was at most a little lad, and on the week's first day,
He wandered home from Sunday School, and dawdled on the way.
He scuffed his shoes into the grass; he found a caterpillar;
He found a fluffy milkweed pod, and blew out all the "filler."*

*A bird's nest in a tree o'er head so wisely placed on high,
Was just another miracle that caught his eager eye.*

*A neighbor watched his zigzag course, and hailed him from the lawn;
He asked him where he'd been that day, and what was going on.
"I've been to Bible school," he said, and turned a piece of sod.
He held a wiggly worm and said, "I've learned a lot of God."*

*"A funny way," the neighbor said, "for a boy to spend his time."
"Now if you tell me where God is, I'll give you a brand new dime."*

*Quick as a flash his answer came! Nor were his accents faint.
"I'll give a dollar to you, Sir, if you'll tell me where God ain't!"*

Author Unknown

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Book Review/Sports

Diverse vignettes on aging

George van Arragon

Seeing Beyond the Wrinkles

By Charles Tindell.

Northridge, Calif.: Studio 4 Productions, 1999.

Read and enjoy this collection of some 70 vignettes and let these stories stimulate you in your reflection on the process of aging. Warmly written, this provocative little book effectively illustrates the rich diversity of elderly persons created in the image of God.

In the preface the author says he intends these stories to be inspirational, insightful and challenging. And they certainly are all of that. The stories serve to help emancipate us from the "ingrained stereotypes" and stigma attached to the aging process and to the elderly.

The various profiles personify the creative, infinitely kaleidoscopic responses of men and women to their changing life situations. We get fascinating portraits of how people respond with courage and grace, patience and religious faith to their losses and to the limitations imposed upon them by declining vigor of body or mind.

True to life

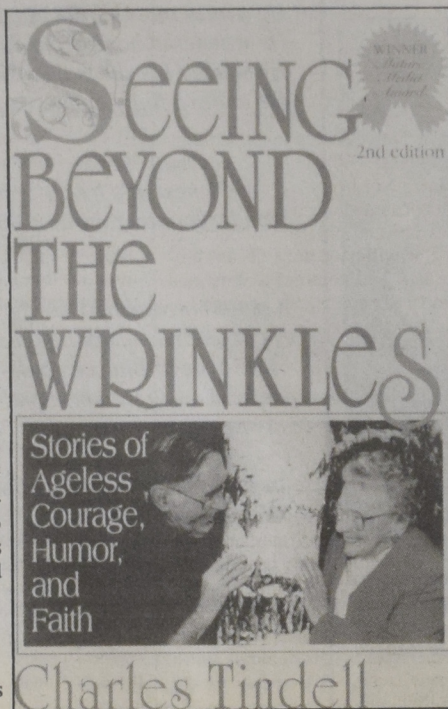
The compassionately written and carefully observed characterizations seem true to life and brightly reflect the accumulated

wisdom, mature faith and hope that often marks people who have weathered the adversities of life that are common to all human experience. Read the book thoughtfully.

Based upon its own merits and its obvious empathy for its subject matter of relevance to all of us, it makes for delightful and insightful reading.

No so different

Elderly folks are not any different from folks of any age group in most respects and one could record equally meaningful inspiring stories of persons in any age group. But the wisdom and the grounded faith and the hilarious wit of elderly folks comes exquisitely to life in this volume and make it an appealing and easy book to read.



On a more critical note, this book reminds me of the current rage for the "Chicken Soup for the Soul" type of reading material: upbeat, folksy, funny and just a bit too glib. The hard questions such as guilt feelings, brokenness, alienation, segregation, desolation and loss of Self which Father Henri Nouwen in his book, *Aging*, dealt with in a much more balanced equation, are inadequately addressed in this book. What you read here is not the full picture, but rather only a selective, one-sided, bright description which glosses over the dark side of life and of death.

Welcome addition

I was reminded of Nicolai Gogol's observation in his classic novel *Dead Souls* (chapter 7) that it's always easy and popular to write about people "who personify the highest human values...."

"But the lot of the author who dares to bring all (emphasis mine, GVA) that he sees out into the open is otherwise because his contemporaries cannot understand how much spiritual depth it takes to present a picture of the less attractive aspects of life."

Critical comments aside, this little volume is a welcome addition to the literature which explores and affirms the meaning of our lives when they have been lived in faith.

George van Arragon is a chaplain at Shalom Manor in Grimsby, Ont.

After the Buzzer

00:00



Tim Antonides

Curtain Time

I'm sick and tired of it. With all the fuss that's been made over the past few weeks about Gretzky's retirement, I didn't want to write about it. What's left to say? Then again, I couldn't write a sports column and ignore something this big.

I grew up watching Wayne Gretzky. From the early days, he dominated the game. Nobody could pass, turn on a dime and score goals like he could. He re-invented the way forwards played the game - spinning around defencemen, holding onto the puck for a nightmarishly long time (nightmarish for the other team), and finding a late-breaking teammate in the slot.

He could stand behind the net with the puck for an eternity and feather a perfect pass to someone in front of the net. He could bounce shots off goalies' legs and skates as if he were playing pinball. Some has called him the "Michael Jordan of hockey." A writer in *Sports Illustrated* disagreed and called Michael Jordan the "Gretzky of basketball." In my view, he was clearly the greatest hockey player to ever play the game, though some will ferociously dispute this.

No wimp or whiner

When I was younger, I was a devout Canucks fan. I got tired of seeing the Oilers blast the Canucks in the days of Gretzky, Kurri and company. I needed a reason to dislike Gretzky, especially since he had caused my Pacific countrymen (and -women) and me so much misery.

There were times when I scorned how he would get hit into the boards, whine to the ref about it, and then hide behind body guards like Dave Semenko for the rest of the night ("Whiney Wayne," some called him). The way he tucked the right side of his jersey into his pants for good luck was annoying, too. I didn't want to like the guy that everyone was calling "The Great One."

After 21 years in pro hockey, though, Gretzky proved that he was neither a whiner nor a wimp. He brought a lot more to the game than just goals and assists. He gave it a higher level of class and integrity.

Gretzky was one who would spend the extra 15 minutes to sign autographs for kids, even if he didn't feel like it. He consistently downplayed his own talents and highlighted those of his teammates in post-game interviews. He worked tirelessly to help charities and community service organizations. Not that he didn't enjoy the bells and whistles that go with making lots of money, but Gretzky had a real heart for using his status to help people rather than glorifying himself. In this sense, he was also one-of-a-kind.

Recognition deserved

Is it a paradox for a Christian to give so much praise to professional athletes like this? After all, they make big bucks and get lots of attention just for entertaining people. I don't think Gretzky is to be praised, but rather to be recognized. He was given an unparalleled gift for playing hockey. Instead of completely succumbing to the narcissism that usually goes along with being a professional athlete, he chose to be a team player. He tried to get away from all the fuss and just enjoy the game, helping out people along the way.

Wayne Gretzky was no Mother Theresa. Compared to most "superstars" though, he was a class act. He left at the right time, too. His joints were aching, muscles tired and his legs weren't moving so fast anymore. His retirement, like his career, was marked by dignity and grace.

It's time for some rest.

Tim Antonides teaches Grade 5 and coaches at Surrey Christian School, Surrey, B.C.

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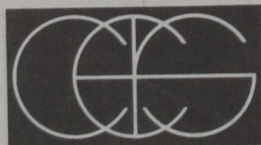


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Film on video/Internet

Dutch film appraises a searing father/son relationship

Character (Karakter)

Stars Jan De Cleir, Fedja Van Huet, Betty Schuurman. Directed by Mike Van Diem. Based on "Karakter" by F. Bordewijk. In Dutch, with English subtitles.

Marian Van Til

The clothing and cars look to be from the 1920s. A young man, seething with the energy of anger walks swiftly past workers loading and unloading boxes in front of a large brick warehouse. The camera follows the young man into the building's gloomy cavern. His clipped steps echo on the hard floor of a church-like aisle that spreads in front of him and us, lined on either side by boxes stacked high.

At the "sanctuary" end of the

The young man suddenly returns, runs down the aisle toward the old man and flings himself across the desk at the old man.

Next scene: A police station. The young man is being interrogated. We learn the old man is dead. What is going on here, we wonder? Who are these men and what strange connection did they have?

Already pulled into this seemingly strange world, we viewers are grateful that a police superintendent wants to get to the bottom

as a secretary. Dreverhaven has a son. The woman leaves his employ, moves to another part of town. Dreverhaven sends monthly messages: "When is the wedding, Joba?" Not because he loves her, but because she had the courage to defy him and slip from his control.

She will have none of his "proposals," and continues, alone and almost always silent, to raise her bastard son, Jacob, to whom she has bequeathed her own surname, Katadreuffe.

The boy, having learned who his father is, is quick to discern the man's character.

As Katadreuffe grows up and struggles to support himself, without financial, much less emotional, support from either mother or father, he inadvertently becomes indebted to Dreverhaven. Impressively, he manages to survive and even thrive. But he begins to have other close encounters with Dreverhaven, not exactly of the familial kind.

No blessed tie that binds

The unacknowledged blood tie between old man and young gradually binds them, but in a knot more akin to a death noose than a blessed or even sympathetic father-son bond. The imperious Dreverhaven knows "love" only as control. He has no conception of how to be a father, as he had no notion of how to love a woman.

He sets about to deliberately put the screws to his son until such time as the young man will begin to fight back — and win, thus presumably making him fit for life in an evil world. As Katadreuffe sardonically tells the police superintendent, Dreverhaven is, and breathes, "the law without compassion."

Character comes full circle, the opening scene repeats, this time playing to a conclusion which further illuminates the characters of father and son. In the short subsequent, and final, scene, a one-word denouement has an emphatic, unexpected impact.

The most extraordinary thing about this film is that, while Katadreuffe is self-absorbed and Dreverhaven is the real "bastard" here, they are presented in such a way that we become acutely interested in them, in their relationship and its outcome. The effective acting, tight direction and taut dialogue (based on Bordewijk's fine story) contribute to this, and to making this a memorable and thought-provoking film.

Pastors encourage each other by e-mail

Pastors who meet in various cities to pray for revival are keeping in touch with each other by e-mail. About 1,300 pastors and church leaders from various denominations participate in The National Pastors' Prayer Network. They e-mail stories about what God is doing in their churches and communities to a pastor who acts as a network facilitator.

The facilitator then compiles the information and e-mails it to a list of people throughout the United States and Canada and about 20 other countries. Pastors in the network then convey the good news they hear to their congregations so that they, too, will be informed and encouraged about what God is doing.

Phil Miglioratti, a Schaumburg, Illinois, pastor is the network's facilitator, a title he says is "a glorious [one] for a guy who simply cuts and pastes." Miglioratti began the network after participating in an interdenominational pastors' prayer group. He says he was excited about what God did in the group, and wanted to communicate with other groups that were praying for revival.

Miglioratti started with just a few e-mail addresses, and, to his surprise, 50 groups of praying pastors quickly began communicating. The network has become part of Mission America, a U.S.-wide evangelistic networking group. "This isn't someone's strategy other than the Lord's," Miglioratti told Religion Today.

Miglioratti plans to leave a small Southern Baptist congregation he has pastored for 19 years to devote more attention to the network, he said. Miglioratti, a graduate of Trinity Evangelical Divinity School in Deerfield, Illinois, describes his background as eclectic. He grew up in a Bible church and has served in Evangelical Free and Evangelical Covenant

congregations as well as at Willow Creek Community Church. (His e-mail address is prychgo@flash.net).

Presenting the big picture

Four different kinds of "updates" are sent out by e-mail to subscribers. The most popular, "Connections and Conversations," describes what God is doing in various cities, Miglioratti says. "It shows how God is at work." Similarities among many of the stories about spiritual renewal, whether occurring in small towns or cities, illustrate that "Jesus is really the one initiating all of this. It has the Lord's fingerprint."

A second "update" focuses on prayer requests; a third describes events and resources; and the last includes articles written by international Christian leaders about prayer.

Ministries tend to communicate only "with their own constituencies," Miglioratti says. Being "denominationally bound" has limitations, he asserts. "You wait to hear from the hierarchy as to what to do. Your sense of identity and relationship has been limited." The National Pastors' Prayer Network introduces them to the "big picture" by exposing them to others "beyond that little group." And prayer breaks down barriers.

An international day of prayer is being organized during which pastors from many countries will meet locally to pray for spiritual revival, Miglioratti says. God is the one who is bringing renewal in the church, and He is "doing it all over the place."

Links to check out:

<http://www.homestead.com/nppn/>
<http://www.missionamerica.org/mailto:prychgo@flash.net>
<http://www.homestead.com/nppn/Prayer032799.html>



Fedja van Huet, in character as Katadreuffe.

aisle a much older man sits behind a desk (some might think: altar) lit by one strong light, whose source is hard to determine. The possible church allusion aside, we quickly learn this will be no reconciliation scene.

The young man rushes up to the desk and in a swift stroke imbeds a jackknife into the desktop, inches from the old man's face.

The old man looks up, impassive. The young man steps back then and blurts: I've graduated and am free now; you will have no hold on me from now on — you will no longer exist for me. His speech delivered, he turns and begins to stride away.

The old man mutters, "Gefeliciteert" ("Congratulations").

"You would congratulate me?" The young man stops, incredulous. "You worked against me at every step."

"Worked for you," insists the old man.

The young man is incensed. He hurries out. The old man returns to matters on the desk.

of things. The young man tells his story....

Uncompromising 'lord'

The old man was one Arend Dreverhaven, a wealthy, notorious court bailiff, despised for his ruthless lack of charity in dealing with those of the working class who cannot pay their bills. Dreverhaven is untroubled by moral qualms. But he loves the law, at least as it relates to his own job. It must be enforced. About that he is obsessive.

Like some mad secular Dominee drunk with the spirit of power and lord of his little empire, he periodically ascends the pulpit-like platform outside his warehouse, brandishing the seal of his office on a silk ribbon which he slips over his head, relishing the authority it gives him to inform a new wave of poor tenants that three days hence at 8 a.m. they must be out.

As a result of just one presumably passionless night with a woman he has employed for a year



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Church

Living examples of grace at work



Ruth Hofman

Jack Van Meggelen

TORONTO — On the Sunday after Easter at First Christian Reformed Church in Toronto, the Reverend Ruth Hofman's sermon, "You Call This a Church?," was based on John 20. Some church the disciples were! They were a group of fearful disheartened followers of Jesus who sat, wobbly kneed, behind closed doors for a week "for fear of the Jews." On their own strength they were nothing. Yet Jesus called them to be the very people who would carry the Good News to all the corners of the earth. And when the Holy Spirit gripped them, they were unstoppable.

On that Sunday we saw evidence of the Spirit's continuing work. We heard the public professions of faith of four young adults, and celebrated with them. Two of the group also gave testimony to

their faith in their own words. We learned how they had been brought to this moment through the unquestionable intervention of God's Holy Spirit.

A dead-end life makes a U-turn

One of them told us how she had been involved in drugs and drinking and other ways of living that were totally self-destructive. When one of her friends once asked her what it would take to give her heart to Jesus, she didn't want to hear the question.

But the Lord was working on her. After she quit her destructive lifestyle she felt that her low-paying, monotonous job was her just desserts for her previous reckless lifestyle. Slowly she began to see that she, of herself, could never forgive or be forgiven for the things she had done. The next time her friend spoke to her, she asked him for a Bible and she read and read about Jesus.

At last she felt Christ's forgiveness and began to listen to the Lord's leading. She ended her testimony with her arms raised high shouting "Isn't God Good?" The congregation responded with a spontaneous "Hallelujah, yes he is!" Old men and young women alike sniffed and wiped their eyes. Filled with joy and gratefulness we celebrated Communion together.

We were thankful for this experience of God's grace at work among us even during these dark days of international strife and



Carl Tuyl

world-shaking disasters. Our hearts were nourished by Christian testimony and our souls were satisfied with the "Take and eat" of the food and drink from the Lord's table.

As if all of this were not enough, after the service we congratulated Rev. Carl Tuyl, our former pastor (and a former long-time CC columnist), on his 74th birthday. His moving testimony to God's faithfulness was certainly the shortest and probably the most powerful "sermon" he ever preached. God had spared his life for more than 50 years after a military chaplain in a field hospital in Indonesia told him he was dying. God's faithfulness supercedes our worst troubles and Carl Tuyl — and all of us — are living testimony to God's grace.

Jack Van Meggelen owns *Essence Publishing* in Belleville, Ont.

Aid to Kosovars 10% of what is needed: Franklin Graham

TIRANA, Albania (Religion Today) — Samaritan's Purse will set up a relief camp in Albania for 10,000 refugees. The Boone, N.C.-based relief and development ministry will build and operate the camp, Knight-Ridder news service says. Founder Franklin Graham, son of and successor to Billy Graham, has traveled in the region in the past few weeks. The United Nations asked him to open the camp to help with short-term aid and medical assistance.

More than half of the 600,000 refugees who have fled from Kosovo are in Albania. Neither the UN nor relief organizations "were ready for this huge migration of people," Graham says. "There are just not enough aid agencies and relief workers to meet the need." About 25 relief agencies are at work in the region, about 10 per cent of what is required, he says.

Vietnam cracks down on 'illegal' Protestant evangelism

HANOI, Vietnam (EP) — Vietnam has launched a crackdown on what it calls "illegal Protestant evangelism" in the nation's northern highlands. Early this year the official *Phap Luat* (law) journal expressed concern about the growth of Christianity among the traditionally animist Hmong people. The journal said the conversions were prompted by outsiders, and had harmed the lives of the Hmong people. "The followers demolished their [ancestors'] shrines," *Phap Luat* said.

Many Hmong people have reportedly been forced to sign pledges saying they will not convert to Protestantism. Trieu Duc Thanh, Ha Giang People's Committee chairperson, says conversion to Protestantism violates party and state laws on freedom of religion. "Our people shall not be cheated by bad elements to follow religions," he said. Hmong people have said they are intimidated and beaten if they convert to Christianity.

Former World Vision head takes up U.S. 'religious freedom' post

WASHINGTON (EP) — Robert Seiple, former president of World Vision, was confirmed by the U.S. Senate March 24 as Ambassador at Large of the new Office on International Religious Freedom at the State Department. Seiple joined the State Department last August as special representative of the Secretary of State for religious liberty.

After his confirmation, Seiple told Associated Baptist Press, "My portfolio that was given to me when I came in August hasn't changed. The passage of the International Religious Freedom Act institutionalized it. We have and will continue to work for the promotion of religious liberty everywhere in the world." Seiple's position was created by religious freedom legislation passed by Congress last year.

Seiple said the new American religious persecution law "was written to promote religious freedom, not necessarily to target a particular country or region or certainly not a particular faith."

He added that while some critics of the bill have accused the U.S. of meddling in the domestic affairs of other countries, "Human rights and specifically this particular right of religious freedom is a universal right. It does not stop at our borders. We did not invent it. Religious freedom violations flow out of an inability for humanity to live with its deepest differences ... at their worst, they're caused by the hatred of a relative few, generating fear in many, obsessively implemented along religious lines."

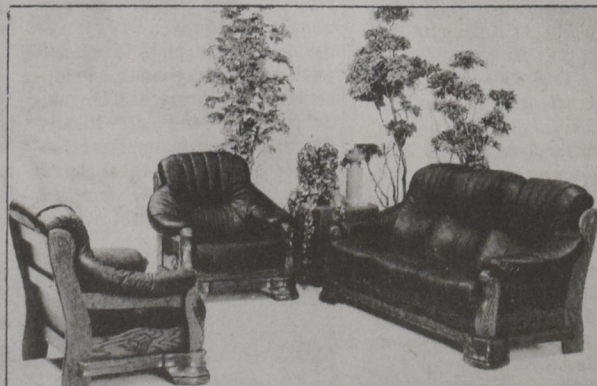
Seiple will also act as a non-voting member of the newly established Commission on International Religious Freedom, whose members are various religious and State Department officials. Three positions on the commission are still open, and U.S. President Clinton is expected to make nominations shortly.

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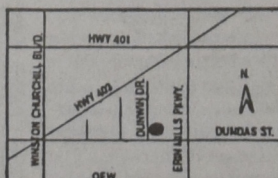
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Church

Kyrios Iesous

"No one can say 'Jesus is Lord' except by the Holy Spirit" (1 Cor. 12:3 NIV)

The shortest and most basic confession of the Christian religion is the simple statement "Jesus is Lord." In Greek it is only two words: *kyrios Iesous*.

Some aspects of this basic confession are immediately obvious to all. The Greek word *kyrios* means "Lord," and this clearly conveys the idea of authority or sovereignty. As applied to Jesus Christ, it means that he has the right to command, and that we are called to obey him. When we think of the "lordship of Christ," that is what we tend to think of in the first instance. It is very closely related to his kingship or royal power.

However, the biblical word *kyrios* has two further aspects which are not so immediately obvious. When the Apostle says that Jesus is *kyrios* he is also suggesting that he is "owner," and that he is "Yahweh."

Jesus as Owner

It is a curious fact that the Greek language does not have a separate word for "owner." In order to express this concept, you need to use the same word which is usually translated "lord," namely *kyrios*. Today it may strike us as strange — if not downright offensive — that someone may be the *kyrios* of another person in the sense of being that other person's owner.

Of course, in biblical times, when slavery was an accepted part of society, such an idea was not so strange. In any case, it is clear from the New Testament that the lordship of Jesus Christ also implies his ownership of his people. In fact, it is often said that Christ bought us with the costly price of his blood. Just as Israel in the Old Testament was often called God's "peculiar possession," so the church in the New Testament is the personal property of Jesus Christ.

This connotation of the word *kyrios* explains why the *Heidelberg Catechism*, in its question about why the Apostles' Creed speaks of Christ as "our Lord," answers as follows: "Because — not with gold or silver, but with his precious blood — he has set us free from sin and from the tyranny of the devil, and has bought us, body and soul, to be his very own" (Lord's Day 13). And of course it is the basic idea of ownership which also underlies that catechism's well-known answer to its opening

Chapter & Verse



• Al Wolters
Mary S. Hulst Antonides

question about a Christian's only comfort: "That I am not my own, but belong ... to my faithful Savior Jesus Christ."

Jesus as Yahweh

The second connotation of the word *kyrios* has to do with its use in the Greek Bible to translate the special covenantal name which God revealed to Moses at the burning bush (see Exodus 3). Scholars today usually assume that this name was originally pronounced "Yahweh," but this is really just a guess — albeit a more likely one than the earlier guess that the name was "Jehovah." The reason everybody is guessing is that the Jews, out of a probably misguided sense of reverence for this special name, stopped pronouncing it in the period between the Testaments. Instead, whenever they read the divine name YHWH in the Scriptures they would substitute the word "Adonai," which means "Lord" — and the original pronunciation of the name was forgotten.

This practice of using the word "Lord" for the so-called "tetragrammaton" (four-letter name) has also been adopted by translators of the Old Testament, beginning with the earliest Greek translation, the Septuagint. Not surprisingly, since the common Greek word for "lord" is *kyrios*, they used this word as the equivalent of YHWH, and this practice was continued in the New Testament.

But then an amazing thing happened: some of the passages in the Old Testament which speak of YHWH/*kyrios* were applied to Jesus Christ! Jesus is thus identified with the God of the Jews, the God of the covenant and of the ancient promise to Abraham. Consequently, the basic confession that Jesus is Lord also suggests the deity of Christ, and reinforces the continuity of Old and New Testament.

Al Wolters teaches Bible and Greek at Redeemer College, Ancaster, Ontario. He is the personal property of Jesus Christ.

Women's scholarship fund established by Calvin Seminary

GRAND RAPIDS, Mich. (CTS) — Calvin Theological Seminary is establishing a "major scholarship endowment to assist American or Canadian women whose calling is to enter the ordained ministry," seminary president Dr. James De Jong announced on April 27. Funding for the Women in Ministry Endowment Fund will come "through the generosity" of the Committee for Women in the Christian Reformed Church (CWCRC).

The fund's twofold purpose, as stated in an agreement made between the CWCRC and Calvin Seminary, is to "honor the women who have given themselves in ministry to the Christian Reformed Church" and to "provide future encouragement and support to women called to the ministry of the Word in the Christian Reformed Church."

The Committee for Women was formed in 1975 to encourage the full use of women's gifts in the life of the church. Since 1980 the committee has provided assistance in the form of ongoing prayer and financial grants to over 100 women enrolled at Calvin

Seminary, according to CWCRC spokesperson Joan Flikkema.

Attracting the best and brightest

Flikkema noted that recent synodical decisions which opened church offices to women, and a record of co-operation between the CWCRC and the seminary led to the former's decision to endow a seminary scholarship fund. The seminary will administer the fund according to mutually agreed upon procedures. CWCRC's initial gift to the fund, presented on April 29, was \$26,000 (US).

Rev. Daniel Devadatta, seminary director of recruitment and financial aid, thinks the scholarship fund will help attract "the best and brightest [women] students for Christian ministry."

President De Jong said, "We are grateful to the committee for this expression of love for the Lord and of confidence in their seminary. We ask God's blessing on this important initiative."

The first Women in Ministry Scholarship has just been awarded but the recipient has not yet been notified.

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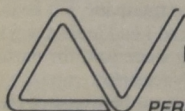
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Peter Schuurman

Blaze: farmhand (or is it 'foot'?)

Our dog, Blaze, is showing his age. His arthritis and cataracts are not debilitating, but his deafness is. I depend on him for working the sheep, but now when I want to get his attention I have to yell so loudly it stirs up the sheep in every pen on the place. By using some hand signals we are getting by, but between him either not hearing me at all, or getting signals confused, the work suffers. Most people, even dog owners, don't appreciate the importance of a working dog. I seldom used Blaze in the field, partly because long-distance work wasn't his forte (he didn't mind if a few sheep were left behind in the gathering process). Where he replaced a hired employee was working in pens. I trained him to help me corral sheep and to keep them pushed up to the chute where I would sort them. Whether retrieving animals escaped from their pen, or in moving them from pen to pen, he saved me time and effort. And he loved it.

No ordinary dog would do. Only certain breeds possess the proper instincts and intellect, combined with the desire to herd, and the border collie is the best. All a trainer has to do is devise ways of putting voice, whistle or hand signals to use to guide the dog's instinct. However, within the breed, there is a range of ability.

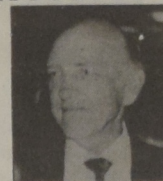
'Wrote' his own job description

Some Collies have limited possibilities and others seem to converse with their handlers. From my youth on a prairie sheep ranch I remember an exceptional dog named Sam. Though border collies don't realize their full potential early in life, Sam as a pup was already performing wonders in the sheep corrals. He seemed to require very little training, even devising his own job description, as it were. For example, he would, while herding ewes with lambs at foot, check badger holes for lambs. Once fallen in a hole they could not get out. Sam saved many a trapped lamb, not leaving until it was rescued.

Only slightly less important than working instinct is the border collie's desire to form a working relationship. These dogs are devoted and faithful. On my father's ranch was a dog named Pete who thought he belonged to me, even though during his lifetime I was often gone over the winter. One Spring, soon after returning from school, I was to trail some horses about 12 miles to a temporary working location. Pete thought he should automatically come along, but I felt the trip would be too difficult for him and he was not needed where I was going. Sadly, he had to stay home. However, the next day he showed up at my destination, happy to be there and seemingly pleased that he had obeyed me by not actually accompanying me.

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VERN M. GLEDDIE



Helpful from the start

I have little difficulty imagining sheep dogs there at the beginning, and God instructing Adam in the usefulness of the collie. Adam undoubtedly needed help in subduing and having dominion over flocks and herds. Genesis 1:25 refers to both livestock and wild animals, and that is meaningful to me, a livestock specialist, especially when I marvel at how I can use one species of livestock to manage another.

Not that Blaze and his peers have no faults. Blaze's idiosyncratic fascination with all things wheeled or motorized has not always been amusing, especially when it drew him away from work. But I learned to

God in the Broom Closet

I've been told that the original president of Brock University swore there would be no religious presence on his campus. It was the '60s when the first bricks were laid, and there were strong feelings against the religious establishment. Brock was going to be one of the few universities in Canada that did not boast roots in a Christian seminary or college (even though the first classes were temporarily held in a downtown church!).

It took at least 10 years for some sort of campus ministry to develop on the newly constructed campus. Full-time permanent Christian presence did not appear until another seven years later. And we had humble beginnings: my Protestant colleague here tells me he was given a broom closet as his first office 12 years ago.

We've graduated from the brooms now and have a space in one of the student residences. The Campus Ministries Centre is divided into three offices: for the Roman Catholic, Ecumenical Protestant, and Christian Reformed campus ministries.

Still no religion department

To this day there is no theology or religion department at Brock. In 1982, a small Lutheran Seminary popped up on a quiet corner of the campus. Additionally, the philosophy department offers some courses on the philosophy of religion, and the history department offers a course on the Reformation. Yet there is no budget for undergraduate theology courses.

Students go through four years of university, learning about molecules, Plato, the War of 1812, cost-benefit analysis, and the social construction of gender roles, and they are deemed "educated." So, excepting those who make it an "independent learning project," none are introduced to the study of God and his Word. There is a gaping hole in the Brock curriculum, and most students don't even realize what they are missing.

There is no conspiracy, I'm sure, but it could be said that God has been relegated to the broom closet at Brock. As a campus minister, I'm ever pointing students to look for traces of him in their discipline of study — be it science, history or physical education. This is our Father's world, and he shines in all that's fair. And, of course, we work together here to fill that gaping hole in the curriculum — through prayer groups, Bible studies, book reviews, retreats.

I wonder, though. Maybe a broom closet is not that inappropriate for a God who began his stay on earth in a manger.

Peter Schuurman is the Christian Reformed chaplain at Brock University, St. Catharines, Ont. His e-mail address is: pshuurm@spartan.ac.brocku.ca



Vern Gleddie with Blaze.

accept that as part of the package. I have also forgiven him for the time he indirectly killed 18 market lambs. While I was away, something triggered his instincts to go into action and he jumped into a pen, corralled the sheep and proceeded to push them up to the sorting chute just as I always had him do. But the gate to the chute was closed and the sheep piled up, smothering the ones on the bottom. That was traumatic, but he is, after all, a creature of instinct, and I had to find ways to handle that. And he has long since paid for those sheep in steps saved and employees hired.

So we will give Blaze a well-earned retirement. He can lie in the shade and sleep, undisturbed by any noise that once assaulted his ears or called him to work. There he can dream of what he used to be, unaware of the upstart pup eager to take over.

Vern Gleddie is a sheep rancher outside of Edmonton, Alta.

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A Piece of our heart

This issue of *Christian Courier* has focused on the process of aging – its realities, its joys, its sorrows.

On this page, we want to acknowledge the efforts of the many concerned Christians who have helped establish communities of compassion and care for our retired and aging loved ones.

Through your services we have experienced the love of Christ – and we thank you for being there and contributing so meaningfully to the lives of our parents and grandparents.

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Rise in the presence of the aged, show respect for the elderly and revere your God. Leviticus 19:32a

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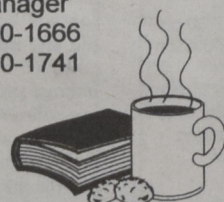


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Tollendale Village

Aging

Book Review

Advice on a happy retirement

The Virtues of Aging

By Jimmy Carter

New York: The Ballantine Publishing Group, 1998. Softcover: ISBN 0-345-42592-8. 140 pp. \$13.95 (Cdn), \$9.95 (US).

Bert Witvoet

A book by Jimmy Carter, former president of the United States of America, is bound to attract attention. The publishers knew that because they printed his name larger than the title of the book. The book I am referring to is called *The Virtues of Aging*.

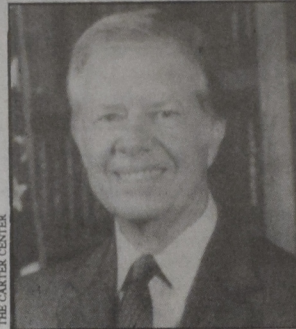
If that title raises eyebrows, especially in the West, where youthfulness is idolized, Carter answers the question "What could possibly be good about aging?" with the wry comment: "Consider the alternative to aging."

I read the book with great interest, partly because I knew we had a CC issue coming up on "aging." But the other part has to do with my upcoming retirement and the fact that I will soon be considered a

senior citizen. I steel myself with the idea that it is better to be 65-years young than 35-years old! (my modification from an expression in the book).

Now what?

Carter describes in the beginning of his book how he and Rosalyn had a hard time getting used to the idea of retirement. (No wonder, I think to myself: they started at age 55!) After the President's defeat to Ronald Reagan, and after his peanut business nearly went bankrupt, he and Rosalyn were not looking forward to the future. But they then made a major decision that turned things around: they assessed their assets, their talents, experience and potential influence, and decided to explore new



Jimmy Carter

commitments.

Carter offers advice on a successful retirement, drawing from his own experience and that of others. According to Carter, "Each of us is old when we think we are — when we accept an attitude of dormancy, dependence on others, a substantial limitation on our physical and mental activity, and restriction on the number of other people with whom we interact" (p.11).

His advice was re-enforced a few days ago when I listened to a radio interview with a 70-year-old woman who regularly takes a backpack and travels through countries like the Philippines with a small amount of money.

When retirement involves husband and wife, Carter advises to give each other plenty of living and working space. He and his wife have separate work spaces in the house and they close the doors when they are working. The kitchen is a neutral area where they meet for coffee or a chat.

Retirees have a lot of freedom, which does require productive planning, he says. He finds the computer a real asset, with e-mail and the Web fascinating tools.

It's mostly up to us

He advises to stay active. "We have a much greater role to play in our health and longevity than do hospitals, medicines and high technology. Two-thirds of our physical ailments and premature deaths are caused by our own deliberate choice of lifestyle" (p.57).

Carter mentions two crucial factors in how happy an older person will be: having a purpose in life and maintaining quality relations with others. (Consult an Internet site like: www.seniornet.org/solutions for more ideas.)

Carter also talks about the elderly volunteering, but he finds that the great potential in that area is not being realized. More than 80 per cent of retirees work around the house, 70 per cent aid family and friends, but few volunteer beyond that.

I had expected Jimmy Carter, who is an active and professing Christian, to have been a bit more

explicit about integrating retirement goals into the concept of being workers in the Kingdom, no matter what age. An expression like the following: "Faith, either in God or in ourselves, will permit us to take a chance on a new path..." puzzled me, until I read the following: "I have kept the biblical references to a minimum in this book." Apparently, the author wants to reach a wider audience by not focussing too much on his own personal faith. I suppose he's right — any faith will motivate and provide morale.

That's not to say that Carter is apologetic about his faith in Jesus Christ. He even quotes the Apostle Paul, when he extols the virtues of love and its components: patience, kindness, truthfulness, hope, endurance and generosity. According to Carter, the simple things in life are the key to the virtue of aging, or life at any age.

I recommend this book, especially to those who are close to retirement or having a hard time getting used to it.

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English Radio:

Back to God Hour

BRITISH COLUMBIA

Duncan - CKAY . . . 10:00 am 1500
Burns Lake - CFLO . . . 9:15 am 1400
Osoyoos - CJOR . . . 8:00 am 1490
Penticton - CKOR . . . 8:00 am 800
Port Alberni - CJAV . . . 7:00 pm 1240
Prince George - CIRX . . . 7:00 am 94.3
Princeton - CHOR . . . 8:00 am 1400
Smithers - CFBV . . . 9:15 am 1230
Summerland - CHOR . . . 8:00 am 1450
Vernon - CJIB . . . 9:30 pm 940

QUEBEC

Montreal - CIQC . . . 7:30 am 600

ALBERTA

Brooks - CIBQ . . . 8:00 am 1340
Ft. McMurray - CJOK . . . 8:30 am 1230
High River - CHRB . . . 6:30 pm 1280
Edmonton - CKER . . . 11:00 pm 101.9
Westlock - CFOK . . . 7:30 am 1370

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Estevan - CJSL . . . 8:00 am 1280
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Steinbach - CHSM . . . 8:00 am 1250
Winnipeg - CKJS . . . 9:15 am 810

ONTARIO

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Chatham - CFCO . . . 6:30 am 630

Fort Frances - CFOB . . . 9:30 am 640
Guelph - CJOY . . . 8:30 am 1460
Hamilton - CHAM . . . 7:30 am 820
Kapuskasing - CKAP . . . 7:00 am 580
Kingston - WLKC . . . 7:30 am 100.7
London - CKSL . . . 7:00 am 1410
Newmarket - CKDX . . . 9:30 am 88.5
Oshawa - CKDO . . . 8:00 am 1350
Owen Sound - CFOS . . . 10:30 am 560
Pembroke - CHVR . . . 10:00 am 96.7
Sarnia - CHOK . . . 7:30 am 1070
Stratford - CJCS . . . 8:45 am 1240
Windsor - CKLW . . . 8:30 am 580
Wingham - CKNX . . . 10:30 am 920

NEW BRUNSWICK

Saint John - CHSJ . . . 9:30 am 700

PRINCE EDWARD ISLAND

Charlottetown - CFCY . . . 7:00 am 630

NOVA SCOTIA

Digby - CKDY . . . 6:00 am 1420
Kentville - CKEN . . . 8:30 am 1490
Middleton - CKAD . . . 8:30 am 1350
New Glasgow - CKEC . . . 7:30 am 1320
Weymouth - CKDY . . . 8:30 am 103.1
Sydney - CJCB . . . 8:00 am 1270

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Aging

That good night

Fall frightens because
it's bedtime.
Bulbs, buried, wait for spring.
Shrubs are shrouded in burlap,
sometimes in wooden upright coffins
to protect them from ice and snow.
Animals hibernate.
Last year,
after months in a hospital bed
a friend passed on in January.

My soft thick winter clothes –
my quilted coat – alarm me
the way my childhood flannel nightgown
signalled bedtime fears.

*If I should die before I wake,
I pray the Lord my soul to take.*

Ruth Latta
Ottawa, Ont.

My mother's hands

Heidi VanDerSlikke

It was an image which had been relegated to the obscure recesses of my mind. Like a dearly loved childhood book, read again and again, every phrase fondly committed to memory, now this picture sat on some nearly forgotten shelf, collecting dust. What brought it suddenly back into focus was the sight of my mother's hands last Mother's Day. They trembled slightly as she served me coffee in her living room, and as I glanced at those beloved hands I was transported back to a small town church more than 30 years earlier.

She used to take me to church regularly. Partly it was because that's what "decent" folks did in the '60s. Partly it was to get off the farm once a week. At any rate, I would sit on that unyielding pew beside her and slip my hand into hers. With my other hand I would trace pathways up and down her slender fingers, and ski over the slopes of her knuckles. Studying the perfectly shaped nails, admiring the shiny diamond ring. I wondered if my hands would ever look so pretty. Occasionally she would stroke my hand with her thumb, a furtive display of affection between mother and child.

Diverse duties

Those hands were such an important part of my life. Over the years they faithfully prepared meals, folded mountains of laundry and wiped away countless tears. I remember watching with delight one stormy winter day as those hands worked deftly to knit doll clothes, while their owner told stories of her childhood.



Those were hands that periodically gestured in exasperation through my teenage years and wrung together nervously as I announced the purchase of my first car. Those hands clung tightly to my arm on the day my father died, and it was my turn to be strong. I'll never forget the lace trimmed hankie clutched by them on my wedding day, or how they sprang into action when we brought our newborn twins home from the hospital a few years later.

It's in God's hands

And on that Mother's Day last year I was suddenly struck by how many years has passed. Those hands are now much older, the veins more pronounced. Arthritis has taken its toll and the aging fingers no longer cook or knit. It is a monumental task for them to hold a pen and write out a birthday card. If time were a visible commodity, you'd see it weighing heavily on those hands these days. She has

long since given up going to church, dismissing it as so much sentimental nonsense. Her eyes are growing dim at an alarming rate, but her heart is completely blind to the light of God Almighty. She cleaves with futile ferocity to her dwindling independence.

My hands have changed as well. They are at this time considerably older than hers were when I used to play games on them. The shiny diamond now adorns my finger, along with my grandmother's wedding band; tokens of motherly love from one generation to the next. Mine are busy hands, strong and full of energy, as hers once were. And I am compelled to fold them in heartfelt prayer, to give thanks for my mother and to pray for heavenly hands to reach down and touch her lonely soul.

Heidi VanDerSlikke lives in Harrison, Ont.

Milk

*Gentle, with a deer-face,
Blossom gave us the staple
of our childhood meals.*

*This pet was bought with Mother's last pay
in 1941, when she quit teaching
to raise a family.*

*Blossom was like Mother,
always there,
scented like sweet clover
in green pastures
where poplars whispered in the sun.*

*Bones turn to flowers
while tears stream like pouring milk.
Mourning has a reason
but no special season.*

*I never asked Mother,
"Why Blossom rather than
Bossy or Clarabelle?"
Never wondered until
it was too late to ask.
Never thought to ask
so many things
both trivial and profound.*

*Then, in a bargain book bin
my hand touched a classic
Mother loved.
Never thought I'd want to read
Glengarry School Days,
copyright 1927.*

*At home, turning rag pages
rough as an udder
I came upon a Jersey cow
named Blossom.*

Ruth Latta
Ottawa, Ont.

Under His wings

Hilda J. Born

Every time the children leave there is a hole in my heart. When they visit, the little ones burst in with eagerness, each trying to beat the other to Grandma's door, often stumbling and tripping over each other to be first at the doorbell. If they miss out there, it is still fun to lift the knocker and listen to the sound it makes.

They can put household things in disarray, but one's feelings the more so. You just wish you could hold each little wriggler tight and let him or her know how much you really care. For a little while they may believe you, but after awhile they are reluctant to be smooched.

As they become teenagers it's ever more difficult to guess what's

really hidden in their hearts. You try to think of ways to unlock that alcove of secret thoughts. Sometimes you actually succeed in letting some private concern spill a little.

When you know a soul is troubled, you ache for both child and parents. If only there were a healing balm in Gilead to soothe each troubled soul on earth. There is. But will the troubled one allow it to be applied? No wonder Jesus said, "How often I have longed to gather your children together, as a hen gathers her chicks under her wings" (Matt. 23:37b). Through prayer I can know they remain under His wings.

Hilda Born lives in Abbotsford, B.C.



Aging

The last piece of cake: An interview with ten senior citizens

Bert Witvoet

We are seated in the living room of Lini Grol, a resident at Holland Christian homes in Brampton, Ontario. Knowing Lini from her writings and scissor-cutting artifacts, I have asked her to invite some fellow residents to her apartment for a discussion on what it means to be getting older. Ten people show up — all of them of Dutch background, their average age being 79.4.

I have prepared a dozen or so questions for the occasion, and with a cup of coffee and Dutch pastry in front of us, I begin:



Truus DeBruyn, 80

Is getting older anything like what you had imagined it to be?

The unanimous response is No. "I thought I would be forever young," says Lini Grol.

"I never feel old," Tena Spek adds. (Of course, at age 69, she is the one who takes the average down a fair bit.)

"Realistically, I know that you can plan, but the Lord sometimes has different plans for you," says Daniel Euser. He explains how his wife, who has died in the meantime, developed Alzheimer's while they were living in New York State, and how that made it easier to decide to come back to Canada and live in Holland Christian Homes. He calls the Lord's ways of helping you change your priorities "pure grace."

"That's one of the reasons people come here," adds Rem Kooistra. "You know that when you need nursing care, it will be there. You can move here from tower to tower, and eventually you may end up in Faith Manor [the nursing care facility]. That doesn't mean you don't need faith before that, of course." (Laughter)

Do you see getting old as a negative or positive experience?

The first reaction: "Positive." "It's inevitable," says Daniel. "And here you can become useful.



Tena Spek, 69

You don't need to look for opportunities to be helpful. You stumble over them."

"Of course, there are negative things," says Lini forcefully. "You are easily tired. You can't do all the things you want to do anymore. You are slowing down, while inside you want to do many things, but you can't. You have to accept that. And once you do, and look at the things you still have, then you are happy and grateful. But in the meantime, yes, there are negative things."

"Another negative thing is that you end up more or less outside the stream of life. You become an on-looker instead of a participant," adds Rem.

Is that hard?

"That's hard, yes," says Rem. (Lini agrees) "You always think things will not go right when you're not there." (Laughter)

What other kind of losses do you experience?

"You lose your house and your garden and you end up in an apartment," — Tena.

"You have to accept limitations," — Lini.

"But that is so your whole life. You have to learn to accept limitations when you're young, too." — Mien Staring.

"We lost our church," adds Rem. "We liked our church. The services here are very good, very scriptural. But the minister does the whole thing, and you sing out of the old hymnal. There is not much variation in the services. We were used to a lively church. But you cannot expect that here."



Janet VandeBeek, 88; Mien Staring, 73; Marinus Staring, 84

"You don't always have to accept that. If you have suggestions, you can bring those forward." — Mien.

"Slowly," — Daniel. "Everything goes slow when you're older." — Tena.

"One line I read in a Christian magazine years ago says: 'Life is nothing but saying goodbye,'" says Daniel. "You say goodbye to your parents when you get married, goodbye to your childrer when you leave your house, goodbye to your job, then goodbye to your spouse."

And then you say goodbye to this world.

"Yes. And then there are the promises of the Lord." — Daniel.

Would you agree that with every goodbye there comes another hello?

"New doors always open." — Lini.

"The pain of saying goodbye is sometimes overpowered by a new challenge." — Daniel.

Do you find that now that you are getting older, you start living more in the past?

"Let's say, not living in the past, but you have a lot of memories," says Janette Kooistra. "You hear something, and then you say, 'Oh, that's what Heit (Frisian for Dad) always said,' and then you have a whole picture in your mind."

So the memories become stronger.

"Yes," — chorus. Lini talks about listening to someone recite three poems, which

turned out to be the same poems a friend of hers read 40 years ago. "And all of a sudden I remembered that, even though I had not thought about this friend for a long time. So I wrote her, and she was quite happy to receive my letter. You treasure these things a lot more than you did earlier. In the past you took everything for granted."

As an older person, do you feel you're getting enough respect?

"Not always. They don't tip their hat anymore." — Mien.

"I find people very helpful. When we go to Tim Horton's, there is always someone who offers to carry my tray. People go out of their way to help you." — Lini.

"The bus driver, too. He makes sure I don't have to walk where there is too much snow." — Tena

Okay, you experience people being courteous and helpful, but do they take you seriously? Do your opinions still count?

"People get older now," says Rem. "In former days, old people were 60 or 70 years old. Now, of course, we are 80 or 90, and then you end up somewhat on the other side of experience. You get to be more like children. You are not required to give advice."

"The world is different. What do we know about computers? What do we know about e-mail?" — Lini.

"I'm still learning," — Rem.

"Yes, but we cannot keep up with all these new things, and it goes so rapidly." — Lini.

"True. Society has changed so fast." — Rem.

"Children talk so fast, too. And

they don't articulate. When I am at my daughter's place and all the children are talking to each other, I don't understand a word." — Janette.

Are you ever bored or lonely?

"I am now that I am here. We have lost all our friends. We lived in the same place for 26 years. It's hard to be here. Of course, that might change." — Janette.

"Personally, I have not been bored or lonely," says Daniel. "Up till now I have had enough energy, and efficiently fill my time. But in the towers there is a lot of loneliness. People have physical disabilities or character disabilities. They don't know how to communicate."

"Some people have hobbies, and other people have no hobbies." — Tena.

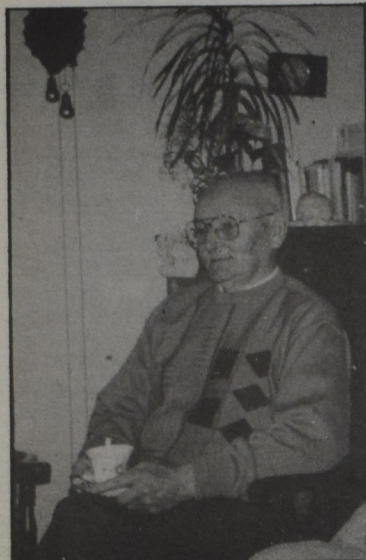
"The main thing is, as Dan says, that they cannot communicate," says Lini. "There are a lot of possibilities here, but if you don't have that in you, you cannot communicate. They are not used to talking to strangers. It takes a long time for them to make friends. And then they are shy and think, am I intruding?"

"But that provides a challenge for us. You try to approach these people." — Daniel.

"That's my job. Are you bored and lonely? I'll try to get a job for you." — Mien (who volunteers to look for volunteers).

"But if they close themselves off, you can't help them." — Lini.

"And sometimes they communicate the wrong way. They like to tell you all kinds of detail about their health. People get bored with that. I have learned that it's my



Daniel Euser, 76



Rem Kooistra, 81; Johanna Kienecker, 74; standing: hostess Lini Grol, 85

own fault. I should not have asked, 'How are you?'" — Mien. (Laughter).

Maybe they don't know what else to talk about. They never learned to marvel at things.

"And question things. They are not curious about life." — Lini.

"They have not learned to live outside of themselves." — Mien.

"Some of the older people have lived only in the circle of their children and grandchildren. They never get outside of that." — Rem. (Lini's clock sounds 11.)

Do you think much about dying?

"Yes." — Chorus.

"You are always reminded here of dying." — Mien.

"Also your friends and relatives gradually all disappear. So when you are grieving all the time, you think, one of these days it will be me." — Lini.

"Someone asked me: 'Aren't you sad to live here and have all that happen?' And I say, 'I am so happy that I have known them and have learned so much from their experience and wisdom.'" — Mien.

"It struck me too when we came here," says Rem. "Every week there's a notice in the elevator that someone has died. Sometimes two in a week. But that was the time of the flu, of course. When I think about death, I'm not scared of dying. If you belong to God, there's no reason to be scared. The only thing I hope is that there is not too much pain."

"It's very good that we don't know that." — Janette.

"When my mother got older,

she said, 'Elderly people *have* to die, but young people *can* die.'" — Mien.

"Yesterday we got three messages saying that people we knew had died." — Rem.

"I was the youngest of nine. I am the only one left. So I am reminded that I'll get my turn, too. And that's alright. You feel an inner peace." — Marinus Staring. (All seemed to agree that they were not afraid of death, only of suffering.)

"Sometimes you are asked: what you want a doctor to do when you are dying. I tell them, 'Make me comfortable, but don't let me live on.'" — Daniel.

"No fireworks." — Lini.

How do you visualize heaven?

"That's a very good question. I have been wondering about that all my life." — Lini.

"For me it's a life without sin." — Daniel.

"Will you have a body?" — Lini.

"We'll all get a new body. No death, no pain or suffering." — Daniel.

"I think the most important thing for me is to be with Christ. And the peace that goes out from that." — Mien.

"We read about heaven in Revelation, but we still don't know. It's still a mystery." — Tena.

"No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him." — Daniel (spoken in Dutch).

"What does the pastor say about that?" asks Lini (she means Rem,

who in HCH is called *Dominee* again. Lini, who's Catholic was not sure how to address him.)

"I would say with ten Gelden when he was asked about life hereafter: 'Afwachten' (Wait and see)," answers Rem.

Mien talks about a woman who was dying of cancer and who in a vision heard Jesus talk to the Father with a love in his voice that she had never experienced before. After that experience she told her visitors to love each other.

"You can theorize about it, but experience is what counts." — Rem.

So it's more of an inner feeling than a picture of a physical reality that you have of heaven.

All agree.

What is your advice to people like me who are about to retire?

(Laughter) Different voices: "Sit down with your arms folded. Keep writing. Keep working. Count your blessings every day. Enjoy the time that you still have. Prepare to do without a lot of things you think you need. Volunteer."

"But don't overdo it." — Tena.

"Listen to that. Tena is involved in everything under the sun. Don't overdo it, she says." — Lini.

"I said No a couple of times. There's a limit to everything." — Tena.

Voices: "You're right, Tena."

Don't think only of me. There are a lot of readers coming into retirement.

Voices: "Develop a hobby.

Enjoy life."

"What's a good lesson, too, is that, eventually, when you're not active anymore, the world goes on without you. Half a year later, they don't even remember your name." — Daniel.

"We missed you here when you were sick." — Tena.

"But if I had died, half a year later the sound system in church would go on, volunteer work would go on. On the day that you retire, they tell you how good you are. Never before that." — Daniel.

"If you see a whole forest, there are so many trees. Some grow to a ripe old age, and some fall during a storm. But you don't miss them, because it's a whole forest." — Janette.

"Life goes on, but as long as you have contributed, that's all that matters. We have a task as long as we live. But the Lord prepares a home for us *and* he prepares us here for that home." — Mien.

"I hope it's as nice as it is here." — Lini.

"We should use our talents." — Tena.

What advice do you have for younger people?

Voice: "They don't ask anymore." (Laughter)

"Read *Christian Courier*!" — Rem.

"Learn to communicate, that's very important. Learn to give yourself to other people." — Lini.

"Let them discover their gifts. The church has a program called 'Discover Your Gifts.' It's very good." — Rem.

"Self-esteem is important. It's often the lack of self esteem that makes them join cliques." — Mien.

Two latecomers add their bit of wisdom:

Johanna Kienecker: "It's delightful to be retired when your children are out of the house. When you start with children, there's so much tension. When we immigrated, to get adjusted here in Canada, that was not easy. All those tensions disappear."

Truus DeBruyn: "People don't put enough emphasis on the freedom you experience at this stage in



Janette Kooistra, 84.

your life. You know you have come to the last trek of your journey. We don't have to worry about tomorrow. We live here only one day at a time. Although we love our children and are concerned about them, it's not a day-to-day worry. One woman I know said that when her husband died, it felt as if she had lost an arm. But afterwards, through total freedom, she started to grow another arm. I think we are growing that arm here [in Holland Christian Homes]. It's not tragic when one of our fellow residents passes away. It's only promotion to glory. My children talked about being the sandwich generation. So I decided to move to Holland Christian Homes."

You removed the top slice of the sandwich.

"That's right." — Truus.

"Old age is like the last piece of cake. It's so good, even though it's almost over." — Lini.

It strikes me that all of you are very content.

"The glass is not half-empty, but half full." — Lini.

Maybe the glass has shrunk a bit.

"Yes, but the small glass is still half full." — Lini.

Aging

Abuse of the elderly: the hidden crime

Debbie Davis

In March 1999 the Hamilton, Ontario, community was horrified to hear the news of a 71-year-old woman who was attacked and robbed of her life savings by a man waiting for her in her backyard. This elderly woman had just withdrawn \$30,000 from the bank to make her home wheelchair-accessible for her husband, who was due to be discharged from the hospital after recovering from a stroke.

Unfortunately, abuse of the elderly is a more common phenomenon than most of us care to admit. An American study addressing the prevalence of such abuse found a ratio of 32 maltreated elderly per 1,000. Of the offenders, 58 per cent were identified as spouses. The findings of a more recent California study were consistent with the study completed in the United States as a whole, with the exception of a lower incidence of physical abuse.

This implies that at least 100,000 elderly Canadians suffer from abuse each year. Many of these are women over the age of 75. It is my belief that abuse of the elderly — especially abuse by spouses — remains largely undetected.

Takes many forms

Abuse of the elderly is any action which causes harm to, or neglect of, an older person. It can be physical violence involving slapping, pinching, punching or other rough handling. It can include sexual assault or forced confinement.

Elder abuse may also assume the form of psychological abuse. Examples of this type of abuse include: humiliation, making threatening remarks, not allowing the elderly person to make decisions, and deliberate social isolation. Sometimes the elderly are forced to sell their homes or possessions, to sign over the control of their assets, to change their wills or have their pension cheques withheld.

Abuse can also take the form of neglect: withholding the necessities of life; providing inadequate hygiene; incorrectly administering medicines (too much or not enough); failing to ensure appropriate medical care.

Who does such things?

In communities, most abuse of the elderly is caused by a family member: either a child or a spouse. Abusers do not fit into one single type; however, one common factor can be cited: they are "over-socialized" into a traditional role model predicated on control.

An abusive family member is often dependent on the victim for money or a place to live. Abuse sometimes happens because the caregiver can no longer cope with the stress of looking after the older person. Usually, abuse is the result of psychological or personal problems which are projected onto the victim.



The elderly need to feel loved and valued.

Elderly spousal abusers are often one of two kinds: the under-controlled, conduct-disordered, aggressive type; or the over-controlled, anxious, fearful, withdrawn type. The under-controlled type often has problems with impulsive behavior, addictions to alcohol or drugs and difficulty with controlling anger. The over-controlled type is less likely to use drugs or alcohol, has a higher occupational score, is more law-abiding, committed to the marital relationship and generally confines his or her acts of violence to the victim.

The latter category of abuser could be a prominent church member, a retired president of a company or some other "leader" or former leader, and is more likely to remain a hidden statistic.

Who suffers?

Abuse can occur to any older person, but the greatest physical harm is usually committed against women. Factors such as mental or physical impairment, social isolation and cultural or language barriers greatly exacerbate an elderly individual's vulnerability to abuse. As indicated earlier, the majority of offenders are spouses.

Older women may sustain serious physical injury as a result of abuse by their husbands. These injuries include malnutrition, bruises, lacerations, broken bones, venereal disease, even death. Physical abuse is usually accompanied by psychological abuse in

which the victim experiences fearfulness, feelings of shame, lack of trust in others and isolation.

Older women may also be threatened with being placed in a nursing home or with being declared mentally incompetent. As elderly women are subjected to partner assault over a lengthy period of time, trauma reactions

in for 20 to 30 years or more. They may cling to the hope that they will finally experience happiness as they outlive their husbands. This hope may, in part, account for the fact that some elderly women will retaliate for decades of abuse by becoming violent towards sick and feeble husbands.

Many elderly victims have attempted to communicate their problem to a helping professional. Instead of addressing the issue, tranquilizers are often prescribed to alleviate the symptoms of distress. Some medical professionals have mistakenly labelled the victim "paranoid" or "psychotic," thus inadvertently giving the abuser more emotional control over the victim.

Those who have turned to the church for assistance have often found their search unhelpful. Some have been asked what they have done to provoke their husbands. Others are told that they must obey, or always seek to please their spouses.

Traditionally, therapists have been guilty of focusing on marital therapy or the couple's communication style rather than treating the underlying issue. Under Canadian law, cases of abuse of elderly people living in nursing homes must be reported to the Ministry of Health. However, no form of mandatory reporting exists for other types of abuse of the elderly. In the United States, there are elder-abuse protection laws, but they tend to treat elderly victims like child victims. Elderly victims appear to have more in common with younger women who have been abused than they do with abused children.

What about the rest of us?

One may wonder why abuse of the elderly, especially by spouses, has remained such a hidden statistic. Some of this can be attributed to "agism" — a negative societal attitude towards the aging process and the elderly. In today's society, the talents and contributions of older people are often discarded because of chronological age. The result for such people is loneliness, a loss of identity and societal stigma. These additional stresses can exacerbate an already strained marriage.

The attitude towards today's elderly runs contrary to scriptural values. Those advanced in age were respected for years of acquired wisdom and their ability to pass on their oral traditions to their children and grandchildren. For example, until Moses was 120

years old he was still the designated leader of Israel. God used him to train Joshua as his successor prior to Israel's entrance into the Promised Land. It was common for elders to sit in the gate and provide advice to other Israelites about matters such as property, law and order.

In the New Testament, Jesus always displayed respect for his parents. Even while dying on the cross, Jesus made sure that his mother would be physically and emotionally taken care of. Today, we are still called to honor and respect our elders. This may mean things as simple as taking the time to say "Hello" to the elderly woman who sits in the front pew at church, or visiting the frail elderly couple down the street, making sure that the snow is shovelled off our elderly neighbors' sidewalk, and that groceries are accessible to them.

What the church can do

Society venerates youthful looks, as can be seen by looking at the fashion models in any popular magazine. We are all somewhat guilty of this when we try to deny our own aging: reacting with horror as we find our first grey hair, or find ourselves trying to conceal the wrinkles around our eyes with excessive makeup. When we age well, we become more open to our own humanness and become more accepting of those around us. An example of someone coping well with his own aging was a social work professor who once told me, "I am proud of my grey hairs, I earned every single one of them."

The Christian community needs to take the lead in providing older persons with meaningful rites of passage into old age. The elderly need to feel loved and valued. They have many pearls of wisdom to share, if we care to listen. Part of loving and valuing includes checking in if you feel that something might be wrong. If you are concerned about someone you know, ask him or her about your concerns. If after you talk to this person you still feel concerned, you may wish to consult with a helping professional such as a social worker, a physician or a pastor who will listen to your concerns and provide guidance in your specific situation.

Debbie Davis is a therapist who obtained sociology and social work degrees at McMaster University, and a master's in social work at Wilfrid Laurier University. She has experience working with both offenders and victims of abuse of the elderly and has recently opened a private practice.

Aging

There must be more to life than *stuff*

What kind of stuff do you want to leave behind?

Trey Graham

After spending one evening last week cleaning out a room at a home for the elderly (we call them "assisted-living quarters" in our world of political correctness), I felt obliged to ask God: "What is life anyway?" Amidst all the boxes, newspapers, walkers and wheelchairs, one entire life's worth of thoughts, experiences, hopes, dreams and fears were contained in a 10x12-foot room.

It seemed so sad, so final, so cheap. Eighty-three years on this earth, 83 years of happiness and sadness, 83 years' of pain and joy. Now, all that she leaves behind is 83 years'-worth of stuff. In consecutive breaths we celebrate a "long, full life" and then we start planning the garage sale.

Is that really all that life boils down to? *Stuff*? Whether it's worth a billion dollars or a hundred dollars, isn't it still just stuff? Will my life or my work or my world leave anything else behind?

A man who lived a short life and never really owned much asked: "What good will it be for a man if he gains the world, yet forfeits his soul?" God's Son under-

that guy really did believe in his Lord. He really did love his wife?"

'Stuff' makes you a winner?

As we cleaned out that lady's room last week, we packed boxes of books and clothes and photographs and shoes and lamps and ... stuff. Lots of stuff. But beyond all the stuff, underneath all the dust, there lived a person, a person with a life. In that room there existed a life full of memories, a life full of questions. What were the people in this photo thinking? How many family Thanksgiving dinners were eaten on these dishes? Where did they buy this? Who would have ever worn that? Where can I get one of these?

And one more question: what is life, anyway? Is life made of memories, of dreams, of friendships, of acts of service and kind words? Is life prayers prayed, people helped and hugs shared? Or is life made up of trying to get more stuff? Must I work harder to attain that next station in life, just so I can get better stuff? After all, when the rich man dies or when the poor man dies, what do they leave behind? Stuff.

What kind of stuff do you want to leave behind? Stuff that can warm a heart, or stuff that can fill a garage? Stuff that will be shared by friends or sold by street vendors? Stuff that will brighten a day or darken a closet? Stuff that can lift people up or weigh them down?

The bumper sticker says, "He who dies with the most stuff wins." The Bible says, "He who has found his life shall lose it, and he who has lost his life for My sake shall find it." Whom do you want to believe? Whom do you want to trust? Those who seek stuff or him who created those who seek stuff?

God, by your grace, may what I leave behind truly lead others to follow you as they seek to make a life amidst all the stuff.

Trey Graham lives in Dallas, Texas. This article also appeared in the Dallas Morning News.

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Feature

Kosovo: between 1389 and 1999

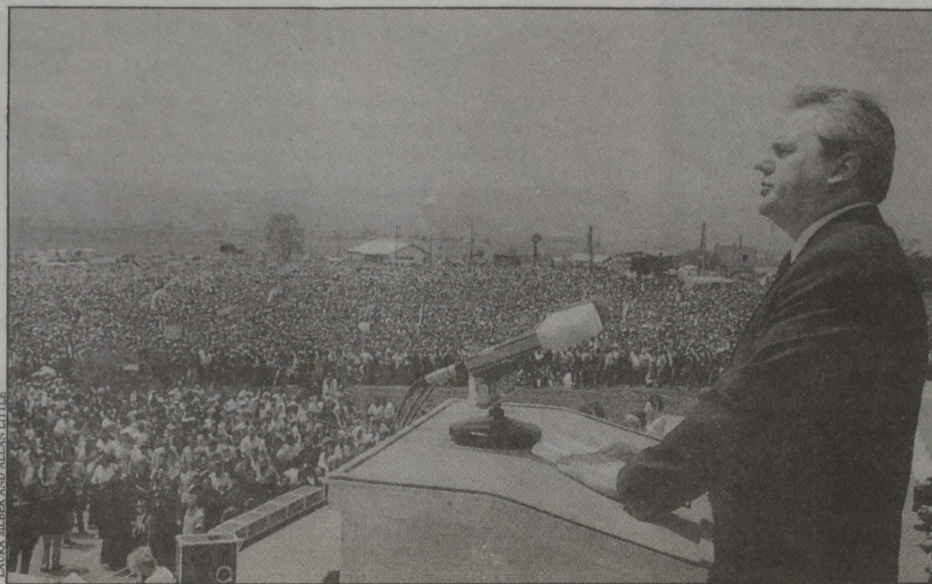
Western ignorance may be costly

James R. Payton, Jr.

The history of Eastern Europe is, in significant regards, strikingly different from the Europe we are acquainted with in North America. The Europe we know is *Western* Europe. For the last several hundred years, the eastern half of the continent has been taken on an entirely different journey than the one Western Europe has traversed — from subjugation under foreign empires through Communist domination by the U.S.S.R.

In the last decade we have seen Eastern Europe reborn, but the birth pangs have often been brutal: in addition to the difficulties of managing democracies and market economies, long-standing tensions and age-old animosities have burst upon the scene — tensions and animosities of which we in the West usually knew virtually nothing. Now, with NATO bombing Yugoslavia and Serbs driving Albanians out of Kosovo, we face the question of how to sense of what is going on.

To understand what is happening in Kosovo in 1999, we must understand what happened in Kosovo in 1389. That may seem odd to us who live in North America, but that is the way things work in Eastern Europe. A Czech would probably squint his eyes and shake his head at the mention of the Battle of White Mountain in 1620; a Ukrainian would almost certainly clench his jaw at a reference to the Agreement of Pereiaslav in 1654. These were defining moments in the destruction of those nations; similar references could be given for other nations in Eastern



Slobodan Milosevic addresses a crowd of a million Serbs in Kosovo on June 28, 1989, to mark the 600th anniversary of Serbia's defeat in Kosovo by the Turks.

Europe. The Serbs' orientation point simply goes back further: to 1389.

Period of suffering

Such orientation toward the past may strike us as quizzical. We often fail to appreciate that Western Europe and North America have been in the vanguard of the privileged over the last five centuries. For the nations of Eastern Europe, though, the last half-millennium (and more) has been a long period of suffering under foreign domination, of yearning for the rebirth of their nations and freedom in them.

In such circumstances, the way

peoples have read the histories of their respective nations has been colored by disappointment, frustration, romantic assessments of the past and yearning for a glorious future. This Eastern European way of "reading" history has been styled "mythistory" — an understanding of the past which, simply because it has the power of myth, shapes the present and will probably shape the future.

This approach to history is not the way we in North America have learned to read the past. However, that is not the point: the question in understanding the self-conceptions of nations in Eastern Europe is not how we think, but how they think.

And they think in terms of mythistory — the Serbs do, too. The Battle of Kosovo took place 103 years before Christopher Columbus even set foot in the Americas; Serb attitudes regarding themselves, their neighbors, their nation and Kosovo have had a long time to take root — and they have taken deep root. Kosovo 1999 is molded by that mythistory.

Kosovo, 1389

On June 28, 1389, Serbian forces under the leadership of Prince Lazar gathered to face the armies of Murad I, Sultan of the Ottoman Turks. The Muslim Ottomans, securely in possession of Asia Minor, had long intended to conquer Europe. In 1355, they had

obtained a foothold in northern Greece. Shortly afterwards, they launched attacks against the Christian nations of the Balkans. A weakened Bulgaria soon fell to their onslaughts.

At the time, Serbia was the largest and strongest nation in southern Europe. In 1389, Prince Lazar rallied the Serbian nobles to face the Muslim Turks in a desperate effort to stop their advance into Christian Europe. The battle was joined in 1389 at Kosovo-Polje. Despite valiant efforts, the Serbs were defeated. The flower of their nobility was killed in the battle, and Lazar met a gruesome death before the Ottoman leader. Although the Serbs fell, they managed to slow the Ottoman advance into Europe. The Turks eventually swallowed up all of Serbia and ruled it with an iron fist for almost 500 years.

A story like this could pass into history as just another account of a brave but ultimately futile struggle against the overwhelming forces of a growing empire, as many other stories have. However, among the Serbs, the story has been passed down from generation to generation. The epic of Kosovo taught the Serbs that their forebears had sacrificed themselves there in the effort to protect Christianity from the onslaughts of the forces of Anti-Christ.

Sacrificial altar

Despite appeals to the Christian

nations of Western Europe for support, the Serbs had stood alone as the champions of Christianity: the rest of the Christian nations had not bothered to lift a finger, much less a sword, to oppose the forces of evil. Rather than accept a continuing existence — even power and success — as a segment of an empire devoted to a false religion, the Serbs believe they had sacrificed themselves for Christ and his Kingdom. To the Serb mind and heart, Kosovo was the holiest place of their nation: it was the Serbs' self-sacrificial altar.

The epic of Kosovo has been the cornerstone of Serb self-understanding for the last six centuries. Serbian children heard it recounted on a regular basis; it sustained the Serbs through the long night of Turkish oppression; it fueled their hopes in trying to break free from Turkish rule in the 19th century; and it has shaped the Serbs' views of themselves and of others ever since 1389.

For more than 600 years, the Serbs have drawn hope and gained focus from the story of Kosovo.

However, after 1389, Kosovo was kept virtually "off-limits" to Serb settlement: the Ottomans settled Albanians in increasing numbers in Kosovo. Over centuries, ethnic Albanians became the overwhelming majority among Kosovo's inhabitants, with a comparatively small percentage being Serbian. Nevertheless, to Serbs, Kosovo remained their holy place — a land which someday they should reclaim and resettle. How that would be done was not clear, that it must be done was unquestioned.

The lid flew off

In his endeavor to achieve brotherhood among the peoples of Yugoslavia, the Communist leader Tito granted special autonomy to Kosovo as a way of limiting Serbia. Tito's iron grip kept the lid on the pot, but with his death in 1980, the age-old tensions between Albanians and Serbs boiled over. Albanian leaders in Kosovo engaged in "ethnic cleansing," driving more than 100,000 Serbs from Kosovo. In 1987, the remaining Serbian inhabitants of Kosovo sought the protection of Slobodan Milosevic from further abuse. He promised them protection — indeed, that no Serb should again suffer indignities in that special land.

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When Milosevic became president, he revoked Kosovo's autonomy and granted wide-ranging privileges to Serbian residents. Tensions in Kosovo increased between the minority inhabitants, the Serbs — who now came to dominate Kosovo's government — and the majority inhabitants, the Albanians. The Kosovo Liberation Army (KLA) arose among the Albanians as a guerrilla force determined to regain autonomy; Yugoslav forces opposed them. These tensions worsened in and lasted through much of 1998.

Kosovo, 1999

NATO leaders intervened in the laudable attempt to forestall more ethnic conflict. Their involvement was complicated by the determination to undermine Milosevic's control in Yugoslavia. The plan eventually brokered in Paris and presented to Milosevic with the imperative to sign would almost certainly have resulted in an independent Kosovo within a few years. From a Serb perspective, that plan was utterly unacceptable.

NATO should have known that. No Serb leader, including the leaders of the Serbian pro-democracy groups opposed to Milosevic, would have signed that agreement. If one considers the significance of Kosovo to the Serbs, it is not at all surprising that Milosevic refused to sign it—whatever one thinks of Milosevic.

NATO carried through on its bombing threat and began pummeling Yugoslavia, hoping that the extensive bombing would oust Milosevic (his pro-democratic opponents numbered some 40 percent of the Serb electorate before the bombing began). NATO hoped that Serbs would seek an alternative to the president who had brought this bombing on them. This hope showed profound misunderstanding of the Serb temperament.

The Serbs have collectively rallied behind Milosevic as their leader in a time when their nation is under attack, and the pro-democracy forces are standing united with the rest of their people in this. Most Serbs would probably be aghast if they knew what is being done by their own paramilitary forces in Kosovo; nothing in the historic Serb appropriation of 1389 Kosovo requires the grisly barbarities which have evidently been



Gracanica monastery, near Pristina in present-day Kosovo, was built between 1313 and 1321, and is important to Serb history.

perpetrated in 1999 Kosovo. But everything in the epic of Kosovo compels them to stand together as a people and try to reclaim Kosovo. NATO seriously misread the situation in this regard.

Opposite effect

NATO also misjudged how the Serbs would react to Yugoslavia being bombed. NATO declared that the bombing campaign served a humanitarian concern — to bring an end to the ethnic mistreatment of the Albanians in Kosovo. When the bombing started, though, Serbian forces — which had been gathered near the Kosovo borders — intensified the ethnic cleansing in Kosovo.

Western media expressed surprise and outrage at this development, as did NATO spokespersons.

What did they think was going to happen when they began bombing Serbian territory, though? Did they expect the Serbs would just stand there like a jackass in a hailstorm and take it? With no threat of facing ground troops, Serb forces did what they were being

bombed for doing. While NATO leaders fulminated, Serb forces engaged in a thorough campaign of ethnic cleansing which has, by now, virtually emptied Kosovo of ethnic Albanians. By whatever means, the Serbs now have their holy land back. What was intended by NATO to be a humanitarian campaign has turned into a humanitarian disaster—and the only ones who think NATO is winning the war are the NATO spokespeople.

Serbs versus them

The grisly tales of what has taken place in the ethnic cleansing are something of which the Serbian people know little, if anything. Their state-controlled television is not revealing those atrocities. What the Serbs as a people do know is that they are under aerial attack by NATO. They are not at all surprised that their Serb forces are fighting back — and if those forces are taking back the Serbs' holy land, so much the better. If they have to stand alone against the rest of the world, so be it — the Serbs have learned that lesson from the epic of Kosovo.

For centuries, the Serbs have had a slogan which summarizes their view of what happened at Kosovo, a mythistoric perspective which they have seen repeatedly confirmed down through the centuries: "Samo sloga Srbina spasava." Literally, what that means is: "Only with unity will Serbs survive"; put more graphically, the slogan boils down to: "Serbs against the world." The Serbs have gotten used to having to stand alone: in their reading of history, the West has almost always "hung them out to dry."

That may sound paranoid, but Serbs have too often experienced the perfidy of the West to trust it. A partial list of the times when they believe they were betrayed by the West includes 1204, 1389, 1699, 1830, 1878, 1908, 1941, 1945, and 1995. To Serbs today, NATO is the West. The recent NATO attempt at Paris to pry Kosovo loose from Yugoslavia fits the pattern, and the bombing is just more of the same.

With the expulsion of ethnic Albanians from Kosovo, the Serbs have retaken their ancestral homeland, the holy land of their national mythistory, after more than six centuries. They are not about to give in or give it back. Bombing will not win a war on the ground, as military analysts have repeatedly stated in the Western media. The Serbs know that, too; if NATO hopes to retake Kosovo, NATO will have to do so with troops on the ground. Indeed, military spokespersons from NATO countries are almost clamoring to be let loose with ground troops in Kosovo. Their determination to try to end ethnic cleansing is admirable, of course. But they should consider carefully what they will be up against.

Fight to the end

While NATO forces are undoubtedly better armed and have imposing matériel to sustain their efforts, they would be fighting against a people known for centuries as some of history's fiercest warriors. The prowess of Serbian fighters is legendary — but historically documented, too. Their earliest mention in history (the seventh century A.D.) recognizes their military ferocity. They have regularly lived up to that reputation in subsequent centuries — indeed, Serbian history is incomprehensible without it.

As only one relatively recent

example, NATO would do well to remember that Yugoslavs were the only people during World War II to drive the Nazis out of their country without Allied help. If NATO sends in ground troops, they would be entering Serb holy land, held by Serbs for the first time in over six centuries, land which Serbs know they must now hold or forever lose.

They will not fold. NATO forces would not be fighting over another line in the sand which has no particular significance to the forces they confront; this will be no "desert storm" of a war. The Serbs, nurtured by the epic of Kosovo and the mythistory that has arisen from it, would be fighting to hold onto the land for which their ancestors long ago shed their blood and willingly gave up their lives. NATO has imposing manpower and more sophisticated weaponry but, as the saying goes, "It's not the size of the dog in the fight — it's the size of the fight in the dog."

No-win option

If NATO sends in ground troops, it had better be prepared to fight for years and to send home thousands of dead. The unity within NATO was strained by the decision to increase the pressure with an oil embargo; once NATO soldiers start coming home in body bags, support for the venture in Kosovo will crumble. If NATO embarks on ground warfare, NATO itself may well be pulled apart. Make no mistake: the Serbs will not lose, and NATO cannot win.

Perhaps diplomacy will work where bombs cannot, and ground troops will not. Perhaps the Serbs can be convinced to give back part of Kosovo to the Albanians — provided the Serbs get to keep a significant part of Kosovo themselves. They will certainly never agree to it becoming an independent state. Perhaps ethnic partitioning is the only way to go. That is far from an ideal solution, but it may be the only workable one.

Dr. James R. Payton, Jr., is professor of history at Redeemer College. He also serves as executive secretary of CAREE (Christians Associated for Relationships with Eastern Europe), an ecumenical organization that for 40 years has worked with Christians and churches in Eastern Europe in the pursuit of peace and reconciliation.

Comment

Building a 'purpose-driven' church

Dear Adrian,

I would like to reflect a little on my experience of the past three years as an elder and chairperson of the council of our church. I know this is a sensitive subject to some of our readers. I don't intend in this letter to be waving the flag for "that issue," but simply to say something of what it has been like for me.

Our church council (Grace Christian Reformed, in Scarborough, Ont.) is divided into a "pastoral council" and an "executive council." I was approached to stand for the executive council, which is the administrative council. I said I should be on the pastoral council, since that's where my gifts and training lie. However, executive council it remained, and I was elected chairperson. In that capacity I am not on a "ward team." Our pastor chairs the pastoral council.

I should say immediately that I had the best possible circumstances in which to take on the position. Our church is growing, there is largely a good spirit of unity, the staff (pastor, evangelist, music director and administrative assistant) get along well, and the pastor and I have worked very well together. That part of it has been enjoyable and a blessing for me.

I grew up in a parsonage and I am married to a man who has chaired the council many times. But my first reaction was surprise at how ignorant I was of how a church actually functions. My second reaction was, "For this I got ordained?" Meetings, budgets, committee appointments, all the business of running any organization. It felt to me like there was no connection at all between the lofty words to elders in the liturgy for ordination and what I was actually doing.

I told our pastor about my frustration. He shared my feeling, and we decided that the first hour of each council meetings would consist of discussing a different chapter in Rick Warren's book *The Purpose-Driven Church*. This served well not only to keep clear the focus of our activity but also to help us think about how we might improve our worship and programs so as to communicate the gospel and love of Christ more clearly.

We made a number of changes as a result of this, including how we set up the agenda for our meetings, how we think about and present the budget, how we carry out evangelism, the way we choose to set up (or not set up) programs, and the like. We also saw some things that were being blessed and that we did not want to change. The discussions were lively, and to everyone's surprise, the meetings didn't last longer than they did before we took that hour away from "business."

I have learned a lot in these three years. They've been busy. We continue to increase our evangelistic activity and are blessed with many visitors and new members from all races and nations. The congregation has increased its giving and launched a building program. God is blessing us.

I've also come to appreciate as never before the time and effort that many people contribute to the church. I'm retired and have (theoretically) more time to give. But I'm amazed at busy young fathers and mothers who give so much. I've also sometimes felt how the whole body suffers when one or more members aren't functioning.

I'm finding it hard to keep this letter as brief as it should be for our column. A lot has happened, and I have grown. I guess I can't ask for more than that!

Mary

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MARY VANDERVEENEN

Dear Mary,

Congratulations on being part of a church community that challenges and enables, that dares to look at itself and then change. And one that is deliberate about wanting its mundane institutional activities to be in line with its lofty ideals. Mary the Exec — who would have thought!

I have two specific reactions. First, your letter stresses the positives of your experience. I know from my own somewhat parallel experiences that the road you have described is full of frustrations. Undoubtedly you've observed lethargy, and learning at a speed slower than you would wish.

You've heard remarks like, "We've tried that before and it didn't work." You've spotted hidden agendas and unarticulated models that become roadblocks. Churches (and schools) are by their nature conservative institutions, slow to change and eager for (comfortable?) routines. Perhaps that is as it ought to be, for both institutions embody and pass on the "story" of our culture. The Church tells (passes on) the story it has been given. Yet it is also true that a congregation must live that story in the way it organizes itself, and that means constant adjusting. From your description I would judge that you're living the previous two sentences, and it must have its dark moments.

My second reaction also arises out of my own experience, and perhaps you do not share it. As a specific congregation reflects on its own specific identity (based also on the gifts of its members and the needs that surround it), it becomes more "congregational." In my own early church days I was bathed in expectations of denominational uniformity: no matter in what congregation of the same denomination I found myself, the routines were identical. Routines of liturgy (one hymnal) and organization.

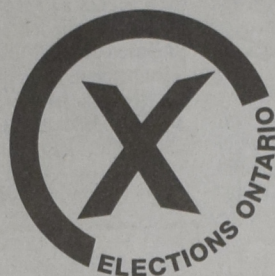
Routines of council and congregational meetings. Offering schedules. Targets for congregational support (in the Christian Reformed Church, "quotas"). Beyond being members of a congregation, many members had a strong sense of being a member of a denomination. Congregations were honored to host a classis meeting and to have one of its own be a synodical delegate.

But as congregations reflect on their own identity and routines of being, they seem to become less aware of their denominational identity. Classis, synod and other denominational activities (publications for instance) recede to the periphery of attention and commitment. Far away "causes" seem less relevant than needs observed in one's own neighborhood. Denominational issues seem remote. Activities of classis seem unconnected. In my own (CRC) congregation, denominational awareness is minimal ... and private at best. Except for Christian Reformed World Relief Committee, which has a prominent spot in our giving.

Is that bad? I'm sure it seems that way if you live in Grand Rapids, [Michigan, headquarters of the CRCNA]. Personally, I'm not so worried. I would no longer automatically join a local CRC if I moved again. Some, I know, would be very bad for my faith, places where reflection and change and thinking are resisted. Johanna was part of a committee that organized a women's conference, and some women who attended spoke of their loneliness in congregations still utterly male-dominated and -run. In such a congregation I could no longer worship. Moreover, I've experienced denominational hierarchies more often as "ruling" than as "serving." Perhaps the time has come to recognize that denominational loyalty has had its day, and looser, more flexible, arrangements of working together need to be found. Perhaps the local option with regards to women in office heralds a fundamental change in being "Christian Reformed." I'm for it.

Love,
Adrian

Adrian Peetoom is a retired educational editor who lives in Waterloo, Ont. Mary VanderVennen is a retired therapist who lives in Toronto.



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The names of *most* qualified voters in Ontario will already be included on the Voters List for this election as a result of information contained in the Permanent Register of Electors for Ontario. Those voters will receive a Notice of Registration card by mail. This card will confirm that they are on the Voters List, and it will provide their electoral district and the location of the poll where they will vote on election day.

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If you are qualified to vote and have NOT received your notification card within TWO WEEKS, contact your local returning office for information on how to protect your right to vote on election day. Returning office locations and telephone numbers may be obtained by calling Elections Ontario or by visiting our website.

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The boundaries for electoral districts in Ontario provincial elections have changed. The number of electoral districts has been reduced from 130 to 103 and boundaries are now the same as those for federal elections.

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To be eligible to vote, on polling day a person must be:

- 18 years of age,
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TR/37

News Comment

Nose for News



Bert Hielema

AS A FORMER appraiser of commercial real estate, looking at building structures is second nature with me. Last week, visiting Louisville, Kentucky on a family matter, I noticed a mountainous cross on a gigantic complex, so I immediately inquired about it.

Yes, it was a church, recently completed at a cost of \$78 million (US) and a further \$10 million for a youth centre. Later I saw its weekly bulletin and noticed that their take for that week was \$323,935, with an attendance of 14,378 people. It made me think of King David, who made God angry when he took pride in numerical strength. The building reminded me of WalMart which, once established in an area, sucks the small

businesses dry. Perhaps a huge church does not do this to smaller churches, but I have my doubts. To me, small is beautiful: "Where two or three are gathered in my name...."

In my motel I found the (free) *Kentucky Monthly*, in which there was an article about that church. It has 37 ministers, about 120 employees and a \$14 million budget. A report on the Internet traced the church's history from tiny to the nation's tenth largest, and asserted that its staff is anti-gay and pro-Republican with the state's lieutenant governor as a member and Dan Quayle a featured speaker.

IS THERE A connection

between cannibals and the church? Micah 3:3 seems to hint at it. At any rate, reports say that there is a tribe in the jungles of the vast and remote Indonesian province of Irian Jaya consisting of some 20 big-bodied women who roam around naked, accompanied by a pack of dogs and armed with spears and arrows. They allegedly capture men from surrounding tribes to mate and sire children, but kill the men afterwards. They reportedly eat human flesh, have an acute sense of smell and are deeply suspicious of strangers. This was reported by Agence France-Presse. (By the way, that amphitheatre church in Louisville has no women ministers.)

TIME MAGAZINE STARTS an article on behavior with the following words: "Giraffes do it. Goats do it, birds and bonobos and dolphins do it. Human beings — a lot of them anyway — like to do it too, but of all the planet's species, they're the only ones who are oppressed when they try. What humans share with so many others is freewheeling homosexuality.... Bagemihl [the author of a book discussed] argues that if homosexuality comes naturally to other creatures, perhaps it's time to quit getting into such a lather that it comes naturally to humans too." The article also cites others who disagree with these conclusions.

EGGS ARE BACK IN fashion. For a long time chicken eggs have been associated with artery-clogging cholesterol, but now the *Journal of the American Medical Association* states that eating eggs each day doesn't appear to increase the risk of developing heart disease or suffering a stroke. Frying them in butter or eating them with bacon is still taboo, or eating them as a diabetic. On the matter of food: the *Washington Post* reports that "the little-known truth about North American farming is that it's a never-ending race to stay ahead of disaster. Only a handful of major crops (including rice, wheat and corn) supply most of the calories for the world and their production has been concentrated on a relatively small number of varieties. It takes five to nine years before a widely used seed becomes susceptible to disease and then new ones must be ready." If they are not, we all starve.

DIRK BRINKMAN MADE the news in the *Globe and Mail*. A member of the Christian Reformed Church, he has been a reforestation contractor for 30 years. Each of his

crews plant 35 million trees in B.C., Alberta and Ontario. The B.C. NDP government set up a new agency called Forest Renewable B.C., funded by extra taxes imposed on the forest industry, the idea being to grow trees faster and so renew the ailing forests and the industry depending on them. Dirk Brinkman claims that after five years and \$1.8 billion spent, close to \$1 billion has been wasted because husbanding a forest takes time, love and care and is much more difficult and labor-intensive than plain clear-cutting.

MATTERS IN ONTARIO aren't any better. A recent 288-page report on the state of the Ontario environment says that environmental protection programs are in shambles and public health is at risk as a result. Ontario's emphasis on less government has translated into less enforcement and less protection for the world we live in. Common sense is supposed to take the long-term view, but in conservative language common sense means savings cents by clear-cutting health and education, rather than carefully and prudently pruning the excess growth.

Now Premier Harris is pouring in money, yet the clear-cutting approach has already resulted in limiting anti-smog measures, in outdated air quality standards, in a failure to reduce cancer causing agents, in decreased funding for public transportation and increased use of coal-fired generating plants. Of course the absence of a united Christian voice to speak up for God's creation is one of the greatest sins of omission we can commit. How can we expect to live in a New Creation when we don't even try to do so in the current one?

WHY DO YOUNG PEOPLE kill? That is a question the media is struggling with, and thousands of trees have been killed to fill the newspaper columns with answers. Some say it's TV. Ban it outright. Others blame it on the availability of guns, so let's prohibit the possession of firearms. A new book called *Lost Boys. Why Our Sons Turn Violent and How We Can Save Them* comes up with some sensible suggestions.

James Garbarino cites a number of factors, and names as the main culprit parental rejection, which is more widespread than actual abuse and much less discussed. Rejection comes from emotionally neglectful, passive parents, too young for parenthood, perhaps drug users, or people who are out of work

or on a path to a richer and higher place in the corporate world. There could be those who thought having a boy was the thing to do and then find that they have no time for him. This rejection generates lack of belief in the future and leaves an impression that life is meaningless. Violent acts give these boys a chance to be counted in life, something they miss in day-to-day living.

KOSOVO. AFTER SIX weeks of bombing, what next? If it continues, what has happened in Iraq is a good indication of what is in store for the people in Serbia: they will seek refuge in tribalism and religion, and with local urban society ruined, people will return to the countryside to find food. And Serbia, as Iraq is now, will become a Third World nation.

For all practical purposes the war there is over because a land force is impossible for at least three reasons: (1) the terrain is easy to defend, meaning (2) NATO blood, and lots of it and (3) Europe simply does not have the soldiers. So a compromise. And Russia will be the winner with its diplomatic efforts.

Ten years ago, with the crumbling of the Berlin wall, we could not visualize that before the year 2000 Europe would face large-scale ethnic slaughter and mass population movements. People believed with a faith which would do Christianity credit, that capitalism would bring peace, prosperity and democracy. It didn't happen.

NOW WHAT? THE NATO nations have discovered that their armies are a farce: the European nations are just like Canada: they have no fighting force. With a population equal to the U.S. they can muster only perhaps 50,000 fighting men and a few women. Only the U.S. has a modern army. So the war equipment industry is back in business. Goodbye tax cuts. Defense stocks are a good buy. In addition, NATO has made so many monetary promises to the countries bordering Serbia and Albania, in order to buy their co-operation, that new taxes will be needed to rebuild what, at great cost, has been destroyed.

The cosmos, at this point in history, cannot afford this sort of foolishness.

Bert Hielema is building a pit greenhouse, trying to create a year-round growing area without any heat other than that provided by passive solar energy. He will keep you posted. He lives in Tweed, Ontario.

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Classifieds

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Keith and Alie Vandermeulen

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of their children

**DENISE MARCELLA
VANDERMEULEN**

and

**LEONARD GEORGE THEODORE
LUYT.**

They will unite their lives
before God on

Saturday, the 29th of May, 1999,
at 2 p.m.

First Christian Reformed Church
513 Talbot Street
London, Ontario
Mailing Address: 4-26 Alma Street,
London, ON N6A 3N2

Anniversaries



Congratulations to Jacob & Renny de Vries on their 60th wedding anniversary.

1949 May 20 1999
With thankfulness to God we celebrate the 50th wedding anniversary of our parents, grandparents and great-grandparents

HARRY & EVELYN RIEPMA

We pray the Lord will continue to bless them and keep them in his care.
Clare & Judy Riepma — Georgetown, Ont.

Melanie, Kara & Dan, Alicia, Mark
Teresa & Bill Renkema — Lowell, Mich.

Joel, Seth, Andrea, Rachel
Alice & Randy VanStempvoort — Chatham, Ont.

David, Stephen, Sarah
Betty & Ernie Kramer — Thamesville, Ont.

Jodi, Scott, Michael, Christopher,
Andrew

Shirley & Kirk Larsen — Decorah, Iowa
Kelly, Karl, Kendra

Emily & Eric Schuurman — Brownsville, Ont.
Esther, Daniel, David

and two great-grandchildren.
Home address: 5 Faubert Drive,
Chatham, ON N7M 2Y1



"Thy word is a lamp to my feet and a light unto my path." (Ps. 119:105)

1954 May 5 1999
45 years

PETER & GERTRUDE
SCHUURMANS
(nee DEROOIS)

From all your children with love.
Happy Anniversary.
Neil Schuurmans

April
Bill & Margaret Schuurmans —
Hailville, Ont.

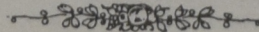
Robin, Lori
John & Anita Schuurmans — Munster
Hamlet, Ont.

Christopher, Gregory
Anna-Afka Schuurmans & friend Cliff
Boller — Ottawa, Ont.

Gertie Schuurmans — Ottawa, Ont.
Oscar Schuurmans — Munster
Hamlet, Ont.

"Come to me all who are weary and
burdened, and I will give you rest..."
(Matt. 11:28-30)

Due to our father's health we are unable to hold an open house at this time. We ask that you send your best wishes in the form of a card or letter. Our parents' home address is: 220 Viewmount Dr., Apt. 123, Nepean, ON K2E 7M5



1939 1999
Garijp Grimsby
Friesland Ont.
With thankfulness to God for His faithfulness, we celebrate the "gift" of life and love with our parents and grandparents.

JACOB & RENNY DE VRIES
(nee ROODA)

on the occasion of their 60th wedding anniversary, May 25, 1999.

Loving congratulations from:

Anne & Joop Oudsbroom
Bill & Sylvia de Vries
Klara & Ralph Numan
Jack & Henny de Vries
Douwina & Evert Langendoen
Greta & Jan Haanstra
Eric & Lind de Vries
Emmy & Mike Perry

Also 27 grandchildren and 11 great-grandchildren.

Wedding text: "In all your ways acknowledge Him, and He will direct your paths." (Prov. 3:6)

Correspondence address: Shalom Manor, 12 Bartlett Ave., Grimsby, ON L3M 4N5

1954 May 28 1999
With thankfulness to God, we celebrate the 40th wedding anniversary of our parents and grandparents
ALLARD & IMIE COYLN
(nee DOUMA)

We pray that the Lord will continue to bless you. With love and congratulations from your family:

Randy & Wendy Colyn
Jenelle, Tarin, Braden, Jesse
Karen & Ken Tigchelaar

Amy, Katelyn, Aron, Paul
Henry & Tonny Colyn

Kirsti, Lindsay
Dan & Lynn Colyn
Open house to be held Saturday, May 29, 1999, D.V. from 2-4 p.m. at Fulton Community Hall.

Mailing address: Box 99, Smithville, ON L0R 2A0

Drayton Kitchener
Ont. Ont.
1959 1999

"Unless the Lord builds the house, its builders labor in vain." (Ps. 127:1)

On June 4, 1999, with praise and thanksgiving to our heavenly Father, we announce the 40th wedding anniversary of our parents and grandparents

RALPH & ALICE VAN DYKE

Love always from:

Sandra & John Passchier
Michell, Caitlyn, April, Cassandra
Pauline Wamaar
Daryl, Kelsey
Michael Van Dyke
Gloria & Brad Livock
Steven, Holly

There will be an open house on June 5, 1999, from 2-5 p.m. at Ralph and Alice's home, 16 Sutton Place, Kitchener, Ontario. Best wishes only, please.

Anniversaries

Ulrum Gr. Edmonton
the Neth. Alberta
1949 May 30 1999

"Behold, I send an angel before you, to guard you on the way and to bring you to the place which I have prepared." (Ex. 23:20)

With praise and thankfulness to God for His goodness and love, we, the children, grandchildren and great-grandchildren, wish to announce the 50th anniversary of our parents, grandparents, and great-grandparents.

MENNO & GRACE BULWALDA
(nee HORNEMAN)

Congratulations, Dad and Mom, Opa and Oma. We pray that our heavenly Father will continue to bless you and grant you many more years of health and happiness together. With love from:

Anko & Trincy Buwalda — Edmonton, Alta.

Douglas & Nikole (Elias, Tylo, Jacquelyn)

Dianne, Peter, Kathryn

Abel Buwalda — Nanaimo, B.C.

Meina & Hank Buijze — Edmonton, Alta.

Amy, Mark, Michael

Robert & Dorothy Buwalda — Edmonton, Alta.

Daniel, Kevin, Janine

Richard & Mildred Buwalda — Edmonton, Alta.

Open house to be held May 29, 1999, from 2-4 p.m. in the Social Room of Valley View Point, 2011 - 137 Avenue, Edmonton, Alta.

Home address: #214, 2011 - 137 Avenue, Edmonton, AB T5A 4W2

1959 May 9 1999
Congratulations to
**HANK & SHIRLEY
KLEINE DETERS**

of Edmonton, Alta., (formerly of Samia, Ont.), who celebrated 40 years of marriage on Saturday, May 9, 1999. We thank God for His provision and continued blessings through their many years together. May you continue to grow together in Christ in the years to come. Love and thanks from their children:

Cindy & Harry Abbink
Allen and Freda Kleine Deters

Rob Kleine Deters
and their grandchildren:

Alison, Stephanie & Lawrence Abbink
Josh, Nate & Jeremy Kleine Deters.
Best wishes can be given at 780-465-5250 or mailed to 1511 54 St., Edmonton, AB T6L 3K5

1964 May 30 1999
We rejoice and praise God with our parents

BEN & FREDERIKA VANHOFFEN
celebrating 35 years of marriage on May 30, 1999.

With love,

David & Lorraine

Jordan, Chelsea, Khirstyn
Leonard & Kelly

Aaron


Steven & Elisabeth

Jonathan & Alison

In celebration of the occasion we invite family and friends to join us for an open house from 2-4 p.m. on Saturday, May 29, 1999, at Mountainview Christian Reformed Church, 275 Main Street East, Grimsby, Ontario.

Home address: 128 Woolverton Rd., R.R. 1, Grimsby, ON L3M 4E7

Classifieds

Anniversary	Anniversary	Anniversary	Teachers
 <p><i>Congratulations to Jack and Titia Hiemstra on their 40th anniversary.</i></p>	<p>1959 May 16 1999 It is with joy and thanksgiving we announce the 40th wedding anniversary of our parents, JACK & TITIA HIEMSTRA (nee PRINS) We, their children and grandchildren rejoice with them! Ann & Alan Dhingra — St. Marys, Ont Noel, Jade Leo & Anita Hiemstra — Brampton, Ont. Chelsey, Derek, Evan Gwen & Peter DeBruyne — St. Catharines, Ont. Jacob, Daniel, Zachary, Nicholas Home address: 89 Mill St. S., Brampton, ON L6Y 1T1</p>	<p>Eindhoven, Vaudreuil, the Neth. Quebec 1959 1999 "In all your ways acknowledge him, and he will make your paths straight." Proverbs 3:6 With great joy and thankfulness to our God we announce the forthcoming 40th wedding anniversary of our parents.</p>	<p>AYLMER, Ont.: Immanuel Christian School invites applications for definite openings for 1999-2000. We have a 50% kindergarten position and a 100% primary-junior position. Primary-junior position will also require teaching intermediate music/choir/band. Computer literacy would also be considered an asset. Please send a complete resume to: Mrs. Marianne Vangoor Immanuel Christian School 75 Caverly Rd. Aylmer, ON N5H 2P6</p>
	<p>Obituaries On April 10, 1999, our Lord took to be with Himself our daughter and sister A. MARY KARSTEN (nee VANDERLUGT) Mary was born the oldest daughter of Pieter and Elizabeth VanderLugt on May 19, 1950, in Hamilton, Ont. On Nov. 10, 1957, she was predeceased by her father, and on Dec. 7, 1973, by her stepfather, William Reitsma. In 1981 she moved with her husband, John and their children to Coaldale, Alta. She lovingly mothered 5 children: Mike, Lisa (Randy Korver), Tricia (Doug Pool), Brian and Rachel. Mary was involved in church work in Hamilton, Ont. with Calvinettes and in Maranatha CRC in Lethbridge, Alta. She also worked as a nurse in Coaldale. As sisters, we would on various occasions sing together, and today our comfort comes from the words of a favourite hymn: <i>In mansions of glory and endless delight I'll ever adore thee in heaven so bright I'll sing with the glittering crown on my brow If ever I loved thee, my Jesus, 'tis now.</i> Lovingly remembered by, Matthijs & Elizabeth (Mom & Pa) VanWaveren 7040 Tamarin Pl., Brentwood Bay, BC V0S 1A0 Pat & George Huizinga — Annan, Ont. Wilma & Tom Bergstra — Shallow Lake, Ont. Jane & Bernie Vloo — Taber, Alta. Helen & Murray Lobert — Brentwood Bay, B.C.</p>	<p>CARL & MARGO BASTIAN Congratulations from all your children and grandchildren: Matthew & Judy Bastian — Russell, Ont. Rachel, Trevor, Christopher & Joshua Lia & Rob Lindeman — Alexandria, Ont. James, Reuben, Nathan, Grace, Bethany, Adam, Esther & Victoria Manja & Allan Groen — Yorkton, Sask Carlene & Alanna Joanne & Jim Coupethwaite — Pierrefonds, Que Please join us in celebrating at an open house at our parents home on Sunday May 30th, 1999, at 2 p.m. Home address: 100 White Vaudreuil, QC J7V 8P2</p>	<p>BARRIE, Ont.: Timothy Christian School solicits applications for teaching positions - openings throughout the grades for the upcoming school year. Please send resume and include philosophy of Christian education to: Jane Tjeerdsma, Principal Timothy Christian School 49 Ferris Lane Barrie, ON L4M 2Y1 phone: 705-726-6621 fax: 705-726-8571</p>
<p>Obituaries</p>	<p>Obituaries On April 10, 1999, our Lord took to be with Himself our daughter and sister A. MARY KARSTEN (nee VANDERLUGT) Mary was born the oldest daughter of Pieter and Elizabeth VanderLugt on May 19, 1950, in Hamilton, Ont. On Nov. 10, 1957, she was predeceased by her father, and on Dec. 7, 1973, by her stepfather, William Reitsma. In 1981 she moved with her husband, John and their children to Coaldale, Alta. She lovingly mothered 5 children: Mike, Lisa (Randy Korver), Tricia (Doug Pool), Brian and Rachel. Mary was involved in church work in Hamilton, Ont. with Calvinettes and in Maranatha CRC in Lethbridge, Alta. She also worked as a nurse in Coaldale. As sisters, we would on various occasions sing together, and today our comfort comes from the words of a favourite hymn: <i>In mansions of glory and endless delight I'll ever adore thee in heaven so bright I'll sing with the glittering crown on my brow If ever I loved thee, my Jesus, 'tis now.</i> Lovingly remembered by, Matthijs & Elizabeth (Mom & Pa) VanWaveren 7040 Tamarin Pl., Brentwood Bay, BC V0S 1A0 Pat & George Huizinga — Annan, Ont. Wilma & Tom Bergstra — Shallow Lake, Ont. Jane & Bernie Vloo — Taber, Alta. Helen & Murray Lobert — Brentwood Bay, B.C.</p>	<p>Obituaries PAULINE BOER (nee Heeringa) of Louisville, Ky. Went to be with her Lord on April 24, 1999, at age 54. Ps. 103:1-3. Beloved wife of Dr. Henry Boer. Dear mother of Chris (Dawn) Boer, Chantelle and Celina, all of Philadelphia, Pa. Dear daughter of Jack & Jenny Heeringa of Stoney Creek, Ont. Sadly missed by brother Jerry (Judy) Heeringa of Stoney Creek, Ont., sisters Jackie (Rein) Selles of St. Albert, Alta. And Evelyn (Rod) Dengerink of Nobleton, Ont. Aunt of 9 nephews and nieces. Pauline was a graduate of Hamilton District Christian High School and Calvin College, Grand Rapids, Mich. She taught at John Knox Memorial Christian School in Stoney Creek, Ont., before becoming a professional Mom. Funeral will be held in Louisville, Ky. If desired, expressions of sympathy to John Knox Memorial Christian School, 795 Highway 8, Stoney Creek, ON L8E 5J3, would be appreciated by the family.</p>	<p>BRAMPTON, Ont.: John Knox Christian School is inviting applications for openings in Grades 6-8. Specialties in Phys. Ed., Science, Math, and/or Foreign Language. Please send resume, including a philosophy of Christian education to: John Knox Christian School 82 McLaughlin Rd. S. Brampton, ON L6Y 2C7 phone: 905-451-3236 fax: 905-451-3448</p>
<p>Bedum Grimsby the Neth. Ont. Dec. 26, 1906 - April 23, 1999 "I lift up my eyes to the hills — where does my help come from? My help comes from the Lord, the Maker of heaven and earth." (Ps. 121:1-2) Quietly, our Lord called home our mother, grandmother and great-grandmother NIESINA BOER (nee BALKEMA) Loving wife of the late Henry Boer (1971). Much loved mother of: Sandra & Bert Stroobosser — Jarvis, Ont. Ann & Henk Groen — Freelon, Ont. John & Margie — Escondido, Calif. Clarence & Gerdy — Simcoe, Ont. Hank and Audrey — Jordan, Ont. Wilma & Joe Fennema — Hamilton, Ont. Tina & Floyd Visser — Cayuga, Ont. Keith & Debbie — Vittoria, Ont. Loving grandmother of 35 grandchildren and 70 great-grandchildren. Sister of Aaltje Ubels and Mien Swierenga, both of Holland. Predeceased by granddaughter Geertje and great-grandsons (twins), Nathan and Jordan Plugers. The funeral was held at Ebenezer Christian Reformed Church in Jarvis, on Wednesday, April 28, 1999. Rev. Lambert Siofstra officiated. Correspondence address: Hank Boer, 3656 Glen Rd., Jordan, ON L0R 1S0</p>	<p>The Lord called unto Himself, TINA FLORENCE FEDDEMA (nee BUMA) on Monday, April 26, 1999, in her 67th year. Beloved wife of Peter for 43 years. Loving mother of Sid & Patty Feddema Liz & Stuart Van Staalduinen Harold & Donna Feddema Sandra & Dirk Schouten Peter & Rhonda Feddema Evelyn Riebot & special friend Doug Dounes. Cherished Oma to Matthew, Erica and Morgan; Matthew, Rachel, Stuart and Tyler; Leah, Chelsea, Elsie and Travis; Derek and Katrina; Amanda, Sarah, Peter and Alexander; Steph, Jenn, Stacey, Leanne and Brad. Predeceased by her grandson Sean. Tina will be sadly missed by her brother and 5 sisters, Heltie & Jake (predeceased) Kapteyn, Shirley & Jim Reyenga, Gertie (predeceased) & Gilbert Zekveld, Rose & Walter Piersma, Trix & Richard Bouwma, Evelyn & John Thies, Bill & Tonie Buma, Peter (predeceased) & Judy Buma. The Funeral Service was held at Mountainview Christian Reformed Church on Thursday, April 29, 1999. Memorial donations to the Heart and Stroke Foundation would be appreciated by the family. "I lift my eyes to the hills - where does my help come from? My help comes from the Lord, the maker of heaven and earth." (Ps. 121:1,2)</p>	<p>Obituaries Ylst Grimsby the Neth. Ont. Feb. 24, 1932 - April 26, 1999 Suddenly but peacefully our Lord called to Himself our dear sister and aunt TINA FLORENCE FEDDEMA (nee BUMA) Beloved wife of Peter Feddema. Hetty & Jake (t) Kapteyn Shirley & Jim Reyenga Rose & Walter Piersma Peter (t) & Judy Buma Bill & Toni Buma Gertie (t) & Gilbert Zekveld Trish & Richard Bouwma Evelyn & John Thies She will be greatly missed, but we are comforted with the sure knowledge that we will meet again.</p>	<p>CHATHAM, Ont.: Chatham Christian High School is seeking applications for teaching positions for September 1999 in the following areas: Science and Computers. Teachers interested in joining our team of dedicated Christian teachers should address their application to: Mr. John Van Pelt Chatham Christian High School 90 Park Avenue East Chatham, ON N7M 3V4 phone 519-352-4591 fax 519-352-3476</p> <p>CLINTON, Ont.: The Clinton and District Christian School, currently presenting Christian Education to 234 students in grades K - 8, invites applications for two teaching positions. One is a definite single junior grade position. The other position is a possible senior grade maternity leave Sept.-Nov. 99. Interested applicants should submit a letter of application, resume, philosophy of education, transcripts and references by May 26 to: Clarence Bos, Principal Clinton and District Christian School Box 658, Clinton, Ont., N0M 1L0 phone: (519) 482-7851 fax: (519) 482-7448 e-mail: cdcs@tcc.on.ca</p>

Classifieds

Teachers	Teachers	Personal
<p>NEWMARKET, Ont.: Holland Marsh District Christian School is looking for a Grade 7 teacher for the 1999-2000 school year. Ability to teach band is an asset but not a must. If you are interested in being part of our team, please contact:</p> <p>Mr. Henry Lise, Principal HMDCS 18955 Dufferin St., R.R. 2 Newmarket, ON L3Y 4V9 phone 905-775-3701 fax 905-775-2395 e-mail: hmdcs@neptune.on.ca website: www.neptune.on.ca/~hmdcs</p>	<p>DUNCAN, B.C.: Duncan Christian Secondary School, an interdenominational school located in British Columbia on Vancouver Island, has an opening for a teacher with Secondary Science and Computer/Business Education strengths. Interested candidates should be committed Christians, have or be able to obtain a B.C. teaching certificate, have the flexibility to teach several science courses as well as continue to develop and direct the school's computer program. Applicants should send resumes to:</p> <p>Mr. H. Fritschy, Principal Duncan Christian Secondary School 495 Beech Avenue Duncan, BC V9L 3J8 phone: 250-746-3654 fax: 250-746-9980</p>	<p>Christian single male, 33, working with learning-disabled students, would like to make friends of the opposite sex in NB, ON or QC. Please send your e-mail to: maximstg@hotmail.com or letter to: Maxim Gendron, 1225 130th Street, St-Georges, QC G5Y 7Y6</p>
<p>ORANGEVILLE, Ont.: Orangeville Christian School invites applications for a definite vacancy in Grade 1/2 for approximately 12 students for September 1999. Strengths in French, Music, and/or Special Ed. would be assets. Please forward a resume with your statement of faith and philosophy of Christian Education to:</p> <p>Mr. Leo Blydorp, Ed. Comm. R.R. #7, Orangeville, Ontario, L9W 2Z3 Phone: 519-942-0730 Fax: 519-942-0249</p>	<p>TERRACE, B.C.: Centennial Christian School invites applications from committed Christian educators to fill openings for the 1999/2000 school year in the following areas:</p> <p>Intermediate Opening - Grade 5 Learning Assistance - Grades 4-10 Music Grades 1-5 and Band Grades 6-10.</p> <p>These positions may also involve teaching duties in other areas. Centennial Christian School is an inter-denominational school and currently offers Christian education to approximately 220 students in Kindergarten - Grade 10. The addition of Grades 11 and 12 is being planned. Please send letter of application, resume and other pertinent information to:</p> <p>Centennial Christian School Frank Voogd, Principal 3608 Sparks Street Terrace, BC V8G 2V6 Phone (250) 635-6173 Fax (250) 635-9385</p>	<p>Christian woman, 51, divorced 4 years ago, no children at home, would like to meet Christian man of Dutch background, 50-55 years of age. Send letters to File #2693, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p>
<p>WOODSTOCK, Ont.: John Knox Christian School is in urgent need of a French Specialist Teacher to fill a part-time position beginning in September 1999. Our plans are to have the successful candidate teach the French program in Grades 5 through 8. Please send your application to:</p> <p>William Barneveld, Principal P.O. Box 243 Woodstock, ON N4S 7W8</p>	<p>Job Opportunity</p>	<p>WOODBRIDGE, Ont.: Toronto District Christian High School invites applications for a possible position as full-time on site technologist. The beginning date is negotiable, however it must be some time before September 1999. Please send resume, credentials and statement of faith to:</p> <p>Ren Siebenga c/o Toronto District Christian High School 377 Woodbridge Ave. Woodbridge, ON L4L 2S8</p>
<p>TABER, Alta.: Taber Christian School, an interdenominational school, has two definite openings for the 1999-2000 school year. The positions available are at the Junior High level (7-9) and at the Primary/Intermediate level. The successful applicants will be committed Christians, knowledgeable about and able to articulate a reformed world and life view. The junior high position will require a person with a major in mathematics while the primary/intermediate person will have a strong background in music. Experience in P.E., coaching and language arts would also be an asset. Please fax or send your resume to:</p> <p>Mr. David B. O'Dell (Administrator) 4809 - 60th Avenue Taber, AB T1G 1E9 fax: 403-223-4693 phone: 403-233-4550</p>	<p>For Sale</p> <p>Hammond R124 organ, with two keyboards and foot pedals. In good condition. \$950 or best offer. Great for church organists to practice at home. Niagara area. Call 905-562-7780 or 905-562-4740.</p>	<p>Find out what's new and exciting. Check out our Calendar of Events, on p. 27.</p>
<p>Miscellaneous</p>	<p>Job Opportunity</p>	<p>Job Opportunity</p>
<p>The Living Word Sermons for reading services.</p> <p>CRC Contact: R. Vander Ploeg Secy/Treas. 37 Brick Pond Lane Woodstock, ON N4V 1G1 Phone: (519) 539-2117</p>	<p>Bethel CRC of London, Ontario, is looking to fill a part-time position for</p> <p>Coordinator of Youth Ministry.</p> <p>We are searching for a mature, professing Christian with an ability to relate well to youth and their parents. Interested individuals may direct their inquiries and/or resume to:</p> <p>Bethel CRC, c/o Eric Benjamins 716 Classic Dr., London, ON N5W 5V6 phone: 519-453-6565, fax: 519-453-1313</p>	<p>Full Time Youth Ministry Director</p> <p>position available at Rehoboth Christian Reformed Church of Bowmanville (central Ontario). For further information contact: Bill VanDerHerberg at vanderherberg@hotmail.com or the church at 130 Scugog Street, Bowmanville, ON L1C 3J6 phone: 905-623-5032, e-mail: rehoboth@durham.net</p>

Christian Courier

is looking for an energetic

EDITOR

who will, via editorials and personal and electronic interaction with current and new readers and contributors, help promote CC's vision and mission and re-shape our future. Applicant should have journalistic training and writing experience, be a team player and be able to appeal to thoughtful biblical Christians of all ages and from a variety of church traditions.

We strive to be faithful to Scripture in the neo-Calvinist tradition, to foster and communicate a biblical worldview, and to challenge readers to apply biblical principals to their lives and the issues of our day.

Contact: **Marian Van Til, Managing Editor.**

E-mail: ccmneditor@aol.com; 1-800-969-4838. 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

Full Time Youth Ministry Director

position available at

Rehoboth Christian Reformed Church of Bowmanville
(central Ontario). For further information contact:**Bill VanDerHerberg** at vanderherberg@hotmail.com
or the church at 130 Scugog Street, Bowmanville, ON L1C 3J6
phone: 905-623-5032, e-mail: rehoboth@durham.net**A FARM AND AGRICULTURAL INSURANCE PROGRAM THAT'S RIGHT FOR YOU**

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Classifieds

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Accommodation Available
Visiting Niagara or coming over from Holland this summer? Consider renting our home, a bungalow in residential St. Catharines, Ont., close to beautiful Niagara Falls. Available from late July to end of August. \$250/week. Please call: 905-934-5358.

The Victoria Christian Retirement Society operates 12 rental suites in the "Oakwood," a Christian retirement home. For information, and to be wait-listed, contact:

Gerry Ensing, Secretary
3947 Nelthorpe Street
Victoria, BC V8X 3Z2
Phone: (250) 727-0248
E-mail:
gerry_ensing@bc.sympatico.ca

Available

Comfortable 2 bedroom house from August 23rd to October 4th, 1999, in St. Thomas, Ont. Car at occupant's disposal. For more information, call 519-633-5125.

Rooms for rent for students (male or female) in Christian home. \$200-350/mo. Near Redeemer College, Mohawk College and Christian High School. 905-383-1242.

Well-lit, spacious, walk-out basement apartment (two bedroom). Beautiful Dundas Valley view. Includes fridge and stove. Directly beside conservation area and minutes from town. No pets or smoking. Two references. First and last month's rent. \$625/mo. Includes all utilities. Available immediately. Days 905-339-6309, Evenings 905-627-7346

Miscellaneous

BED & BREAKFAST. Beautiful Niagara. Easy walking distance from the Falls. Comfortable rooms. Superb breakfast. Dutch spoken.
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CHRIST COMMUNITY CHURCH OF VICTORIA
on Vancouver Island in southwestern B.C. is seeking a
Full-time Pastor - solo position.

CCC is one of two CRC churches in Victoria, with 128 professing members, many young families and an average worship attendance of 200. We emphasize friendship evangelism and contemporary worship with dynamic preaching. We have numerous youth and adult programs and an active ministry to the physically and mentally challenged. To correspond with us in confidence or to request an information package please contact:

Heidi DeGroot
4649 Boulderwood Dr., Victoria, BC V8Y 3G5
phone 250-658-0052, fax 250-727-9604,
or e-mail jdegroot@engr.uvic.ca

The First Victoria Christian Reformed Church,
in the capital city of beautiful British Columbia,
is seeking a

FULL-TIME PASTOR

to begin as early as July 1999

to provide sound biblical preaching that has a motivating effect on the youth of today as well as the youth of yesterday. In addition, the pastor will provide leadership in worship, church education and pastoral care. The church consists of 243 professing, and 86 non-professing members, who enjoy a variety of worship expressions. Pastors interested in a potential call are encouraged to submit their resumes. A church profile is available. Please contact:

Gerry Ensing, Search Committee Chair
c/o First Christian Reformed Church

661 Agnes Street phone: 250-479-5124
Victoria, BC, V8Z 2E7 CANADA fax: 250-479-0899

Administrative Opening for August 1999

Emmanuel Christian Academy is looking for a

Teaching Principal

for grades JK - 8, with 55 students.

Responsibilities will include

40% administration and 60% teaching.

Send resume and philosophy of Christian education to:

Bill Middleton

EMMANUEL CHRISTIAN ACADEMY

294 County Road 34 East

R.R. 2, Ruthven, ON N0P 2G0

phone: 519-839-4874 fax: 519-839-4875

Rimbey Christian School, located in Central Alberta, invites applications for the position of

Principal/Administrator

for the 1999/2000 school year.

Rimbey Christian School, established in 1986, is a vibrant and positive inter-denominational K-12 school affiliated with Christian Schools International.

Interested applicants should forward a detailed resume including a statement of faith and philosophy of Christian education to:

Mr. Brian Wheale, Chairman
Rimbey Christian School Society
Box 90, Rimbey, AB T0C 2J0
phone/fax: 403-843-3904
e-mail: richrsc@telusplanet.net

DORDT COLLEGE
FACULTY POSITION

Dordt College is seeking a Christian academician with preparation in anatomy, human physiology, and vertebrate biology; or cell biology, molecular biology, and biochemistry; or a combination of the above for an opening beginning August 2000 in the

BIOLOGY DEPARTMENT

Evaluation of applications continues until the position is filled. To learn more about the position and receive application materials, qualified persons committed to a Reformed, biblical perspective and educational philosophy are encouraged to send a letter of interest that provides evidence of that commitment and a curriculum vitae to:

Dr. Rockne McCarthy, Dordt College, 498 4th Ave NE
Sioux Center, IA USA 51250-1697
fax: 712-722-4496 e-mail: vpaa@dordt.edu
web: www.dordt.edu/offices/acadaft/

Dordt College encourages the nominations and candidacies of women, minorities, and persons with disabilities.

DORDT COLLEGE

498 4th Avenue NE

Sioux Center, Iowa, USA 51250-1697

First Christian Reformed Church of London, a large urban congregation, is creating a new half-time staff position in the area of Drama/Music ministry.

Drama/Music Coordinator

Responsibilities include:

- ◆ give leadership to music and drama ministries for dynamic, meaningful worship
- ◆ plan worship with pastors and other leaders
- ◆ respond with a transforming vision to the secular culture the church is addressing.

A degree in music/drama is preferable but someone with special training and skills in these areas may also fill this position. If you feel God is leading you to this ministry, please send your application to the address below by May 31. Any support materials (such as tape recordings of your music, philosophy of music/drama ministry, etc.) would be an asset.

Send your resume to:

The Administrator, First Christian Reformed Church
507 Talbot St., London, Ontario, Canada, N6A 2S5
phone: 519-432-7997 fax: 519-432-7613 e-mail: wilma@skynet.ca

Do you love Jesus? We do.

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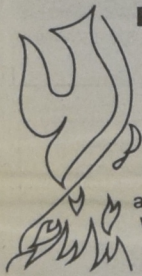
Bethel CRC of Lacombe, Alberta, is seeking a leader (new position) to expand and develop existing youth programs at the junior, senior and post high school levels, to nurture a love for Jesus and a desire to serve him among our youth.

Please direct inquiries and resumes to
Bethel Christian Reformed Church
c/o Jack Oudman, 5704 51 Ave.
Lacombe, AB T4L 1K8
phone 403-782-2667 fax 403-782-2542

Events/Classifieds

Calendar of Events

- May 18** Choir concert "Praise Him" from Holland conducted by Martin Zonnenberg, at the organ Martin Mans. Chalmers United Church, 15 Vansittart Ave., Woodstock, Ont., 8 p.m. Adults \$10, children 12 & under \$5. Ticket at door only. Doors open at 7 p.m. (#)
- May 19** "Praise Him" from Holland conducted by Martin Zonnenberg & "Liberation Choir" conducted by Willem van Suydam. Soloist Colleen Greidanus, at the organ Martin Mans at Gordon Alcott Memorial Arena, Hwy. 7, Georgetown, Ont., 7:30 p.m. Adults \$10, children 12 & under \$5. Tickets at the door. Doors open at 6:30 p.m. (#)
- May 21-23** Reformed Engaged Encounter, Fingal, Ont. (See ad in May 3 issue.) (#)
- May 29** Excursion from St. Catharines, to the Art Gallery of Ontario, Toronto. Exclusive Canadian exhibit of "Angels from the Vatican," including works by Raphael, Dali, Fra Angelico. Bus departs Rodman Hall Arts Centre, 905-684-2925. \$46, incl. bus, lunch, AGO fee.
- May 29** Shalom Manor will hold its annual Spring Mart & Brunch Sale from 8 a.m. - 1 p.m. at 12 Bartlett Ave., Grimsby, Ont. For sale will be bedding plants, cut flowers, crafts, toys, bake table & plenty of Dutch books.
- June 9** Hollandse Dag, 10:00 a.m., Community Centre, Moorefield, Ont. (See ad in May 3 issue) (#)
- June 9** Hollandse Dag, 10:00 a.m., First CRC, Kingston, Ont. Speaker: Rev. Nick Cornelisse. For more info: 613-546-5615.
- June 13** Dutch Service, Rev. Peter Egmond, Ancaster CRC, Hwy. 53, Ancaster, Ont., 3 p.m. (#)
- July 25** Dutch Service, Rev. Jacob Kuntz, Ancaster CRC, Hwy. 53, Ancaster, Ont., 3 p.m. (#)



HALF TIME YOUTH & EDUCATION COORDINATOR POSITION

Active youth ministry looking for strong leadership for church's youth programs. Congregation seeking direction for young people: strong relationship with Jesus Christ a necessity; musical appreciation and ability would be an asset.

We are an urban congregation of 135 families characterized as a loving church family which has recently implemented a small group ministry. If you see yourself meeting our needs and have academic qualifications and/or experience, please contact us.

Send your profile to
Grace CRC
255 Tweedsmuir Ave. W.,
P.O. Box 337
Chatham, ON N7M 5K4

For a church profile or if you have any questions contact us by phone 519-436-1558, fax 519-436-1558, or e-mail: grace@ciaccess.com

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25

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Fax: (905) 336-2376
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THE SEAFARERS CENTRE

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VOLUNTEERS.

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phone: 514-844-1476 fax: 514-844-1472
e-mail: seafarer@ietc.ca attention: Karin

Alumni, Parents, Friends, Colleagues

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WAYNE DROST'S
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Retirement Openhouse

Saturday, June 12, 1999, 2 - 5 p.m. (3 p.m. formal program)

Lambton Christian High School, 295 Essex St., Sarnia, Ont.

Program contributions and written tributes welcome. Please contact:
Anita Prange Diane Plug, 519-542-5849
519-542-2907 email: dplug@ebtech.net, fax: 519-383-6304

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and others

Registration: 10 a.m.-noon, Mon. July 5; sessions begin 1 p.m.
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Or contact *Christian Courier* for more information.

Beautiful Music

May 25, 8 p.m. Harpsichord recital
by Jonathan Oldengarm, Redpath
Hall, McGill University, Montreal, Que.
Free admission.

May 27, 12:15 p.m. Organ recital by
Jonathan Oldengarm, St. Paul's Anglican,
227 Bloor St. E., Toronto, Ont.
Free admission.

May 29, 7:30 p.m. Ontario Pres-
byterian Chorus with Jonathan
Oldengarm, organist, Benton Street
Baptist Church, Kitchener, Ont. Free-
will offering.

June 16, 12:10 p.m. Organ recital by
Jonathan Oldengarm, Christ Church
Cathedral, Montreal, Que. Free ad-
mission.



GIFTED WITH YOUTH?

60% of our members are under the age of 29!
Neerlandia CRC is seeking to fill a new, full-time
YOUTH DIRECTOR position.

This will be a team ministry in a large rural church (100 families) in north-central Alberta. Experience preferred. Information package available on request. Contact: Neerlandia CRC Search Committee
c/o Gene DeGroot
Box 182, Neerlandia, AB T0G 1R0
Phone: (780) 674-2017 Fax: (780) 674-6085 email: edegroot@telusplanet.net

News

Catching the age wave

Churches 'mobilizing the mature for God's service'

Dan Wooding

MISSION VIEJO, Ca — American and Canadian churches are invited to join a special organization to help them catch the "Age Wave" so they can "mobilize the mature" for God's service. The group is the Christian Association of Senior Adults (CASA), which is developing and providing ministry resources and leadership training for pastors and leaders of Seniors Ministries.

According to Dr. Edward Neteland, executive director of CASA, which is based in Mission Viejo, California, "The graying of North America has become an 'Age Wave' of 50-plus adults giving the local church unparalleled opportunities for ministry and outreach.

"Our program is to encourage outreach and evangelism, service and assimilation, fellowship and spiritual and personal growth for all adults from 50 to 69 and also in the seventy plus group."

He pointed out that some 10,000 people per day in America alone are now turning 50 years old, and one out of five people are over 65. "The number of people in the United States over age 65 is now larger than the entire population of Canada," he added.

Dr. Neteland, who has previously served as executive vice-president of Open Doors with Brother Andrew, has issued an invitation for churches across North America to join CASA. "We are committed to making a difference in the lives of adults 50-plus in the local church by providing a variety of resources to pastors and lay leaders serving the needs of middle and older age adults for Spiritual Growth, Fellowship, Education and Service," he said.

Billy Graham's example

He pointed out that one senior citizen, Billy Graham, 79, has just completed his latest crusade in Ottawa, and is said to have preached

to more people than anyone else alive.

"Mr. Graham has shown that age is no barrier to serving the Lord and we know that there is a huge army of willing workers in our churches who are just waiting to be mobilized for God's Kingdom. We at CASA stand willing and able to help provide the needed ministry resources and leadership training for the leaders in the local church who have this area of responsibility. Already, some of America's largest churches have enrolled with CASA."

John Sherman, pastor of the senior adults ministry at Calvary Church of Santa Ana, Calif., says of the CASA program: "Whether we have needed program ideas, networking leadership training, or just encouragement, CASA has effectively assisted us in the development of our senior adult ministry."

Warren R. Olson, pastor to senior adults at Mariners South Coast Church, Irvine, Calif., states, "CASA is a great tool for me, providing input, ideas, and helps for my ministry. The fellowship with

other pastors is also very important to me."

Charles E. Higgins of the First Church of the Nazarene, Portland, Oregon, declares, "CASA is providing a rich treasury of ideas and helps to which I am drawn again and again. I am indeed deeply grateful for the ministry of CASA."

CASA was founded in 1983 and began as a co-operative regional ministry, primarily serving Southern California churches. In response to the needs and opportunities of the growing "Age Wave" in 1993, the CASA board of directors decided to expand this co-operative resource ministry nationwide.

Currently CASA has members in 28 states and in Canada representing a cross-section of denominations and independent churches, Neteland says.

For more information, write: Dr. Edward Neteland, Christian Association of Senior Adults (CASA), 22511 Bluejay, Mission Viejo, CA 92692; or call: 949-581-7521; e-mail: eneteland@aol.com.

Alliance takes next step in Christian education

John Vanassel

ANCASTER, Ont. — Acknowledging a role for technology in Christian education, the Ontario Alliance of Christian Schools (OACS) is moving forward with the development of teaching aids and student learning materials which include the use of e-mail, the Internet and interactive CD ROMs.

"Think of it," says Jim Vreugdenhil, OACS director of elementary education, "students in one Christian school become e-friends with a similar class across the province and learn about each other's communities. E-mail exchanges help them work together on a project which is under way at both schools simultaneously. For instance, 'What makes Windsor different from Williamsburg?'"

That project is just one student learning activity found in *Gifts for Communication Grades 4-6*, a new OACS curriculum guideline slated for publication this month. The big news, however, is the *Advanced Christian Teaching Services (ACTS) Project*. The pilot venture, *This Is... My Father's World*, a Grade 7/8 geography CD-ROM, being developed by Chris Van Donkelaar, a recent Redeemer



From left: OACS's Jim Vreugdenhil, Chris Van Donkelaar and Eric Bowman.

College graduate, will be available for classrooms this fall.

In order to fund ongoing development of Alliance curriculum, Eric Bowman has been appointed as director of development. A business owner with a Master's degree in political science and judi-

cial administration, Bowman has also been employed as a consultant for the Ministry of the Attorney General of Ontario.

Bowman believes that "the development of electronic resources and learning materials is a vital component for Alliance schools.

The cost is significant, but we are confident the Lord will bless our efforts through contemporary forms of fund-raising. We aim to generate financial support from new sources in new ways, including corporate partnerships."

News Digest

Bible-based town fails

BROOKSVILLE, Ala. (Religion Today) — A small group of Christians has failed to form an Alabama town whose only law would be the Bible. Evangelist James R. Henderson and others are trying to use the King James Bible as its charter and the Ten Commandments as the town's ordinances. But Judge Bobby Day ruled April 13 that those who supported forming the community of Brooksville failed to properly set up an incorporation vote. The petition included 160 signatures, too few to be legal, and lacked maps showing where the community would be located. Day did not rule on whether a town could use the Bible for its laws.

Can't pray with team

SACRAMENTO, Cal. — A team and its coach can't pray together. Grant High School in Sacramento, Calif., has been forced to abandon a tradition of players and the coach praying together at games, *The Sacramento Bee* said.

A controversy began after Americans United for Separation of Church and State warned the Grant Joint Union High School District that it could face a lawsuit if coach Tony Lowden, an unordained youth minister, continued to pray with his team. Grant Superintendent James Rutter told Lowden he could not coach if he prayed with his players. But team members told Lowden they wanted him to lead them in what could be the school's first title.

Woman forced off bus

SEATTLE, Wash. (Religion Today) — A woman was forced off a Seattle bus for having a private conversation about God. Michelle Shocks was travelling on a city bus April 2 when a man embarked and, thankful to be out of the rain, said, "Praise the Lord." Shocks and the man reportedly began to discuss their churches, their Christian faith, and other religions.

The driver called Shocks to the front of the bus and told her she could not talk about religion because other passengers might be offended, the Rutherford Institute said. Shocks moved closer to the man so she could speak more quietly, but was again called to the front of the bus and ordered to get off. Shocks, who is five months pregnant, then reportedly had to walk along a highway during rush hour in the rain for about a mile.